

THE  
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 230.]

FEBRUARY, 1821.

[No. 2. Vol. XX.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

YOUR having the kindness to insert the enclosed remarks in your work will much oblige,

Yours,

H.

In the present day—a day which may indeed be called “a day of trouble, of rebuke, and of blasphemy,” and yet a day which, from the progress of true religion, shines with many a ray of bright hope and earnest expectation—one great question ought to occupy the mind: How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts which are now being made for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute, to provide an asylum for the penitent, to educate the young, to circulate the holy Scriptures, to evangelize the heathen, and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not with a view to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this: TO UNITE THE HEARTS  
Christ. Observ. No. 230.

OF ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL EFFUSION OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen—namely, That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. “Paul may plant, and Apollos water, but God only giveth the increase.” “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts:”—That the Holy Spirit, as the Lord Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible, for all hearts are open to Him, and all creatures subject to His will:—That, exclusively of His almighty power as God, in the economy of our salvation, He has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives a heart of flesh. He assists in prayer; He acts as our teacher and remembrancer; He guides into all truth; He glorifies the Lord Jesus, and sheds abroad the love of God in our hearts. He has also a boundless treasury of every requisite to accomplish his purposes: for He takes of the things that are Christ’s, and shews them to his people; and in the Lord Jesus we know

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are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to pour out from this inexhaustible treasury, and what man by all his unassisted efforts can never attain will be immediately accomplished. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He "makes bare his arm," "the mountains will flow down at his presence," "a nation shall be born in a day," and the kingdoms of this world become the kingdoms of our God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this Divine aid whenever general prayer is made for its attainment. The prophecies clearly shew that days of great blessedness are before us, and that those days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms those predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise this office in a very remarkable manner; so powerfully, that those who are now as a multitude of dry bones shall stand up as a great army of true believers? The Divine Oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds. O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy also,

after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the appointed connexion between this Divine gift and prayer for its bestowment.—So much is this the order in which God is pleased to grant his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to implore this blessing; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call I will answer, and whilst they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of those glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, a wide and copious effusion of his sacred influences will be afforded. The earnest supplications, therefore, of every sincere Christian for that promised blessing; and his unwearied efforts, in humble dependance upon God, to excite a similar earnestness in others, are objects greatly to be desired. For the readier attainment of these objects, the following hints are respectfully offered.—

That all the ministers of Christ should seek a deeper and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit—both for their own growth in grace, and for success in all parts of their ministerial labours—in order that, under this conviction, they may be led to more earnest secret prayer for this blessing:

That, like Daniel and his companions, they should unite with their brethren, as opportunities may offer, in prayer for a more general effusion of the Holy Spirit:

That they should preach upon



the various offices of the Holy Spirit, in order that their congregations may be more practically acquainted with his important office in the work of salvation;—and that, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his Divine aid, and ascribing their success to his gracious influences:

That all Christians should be invited to devote individually a set portion of time (*say, from seven till eight o'clock on the morning of the Lord's day,*) for private prayer and meditation on this subject. Their prayer for this blessing may include themselves, their family, their friends, their ministers, their neighbours and fellow-worshippers, their country, the heathen, the Jews—all the ministers of Jesus Christ, and all societies formed for doing good:

That all heads of families should on a fixed occasion, (*say, Monday evening,*) entreat the same blessing in their family devotions:

That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject; and that they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible:

That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church;—and aim, in their conduct, to walk in love with all their fellow-Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

I am happy to state, that several ministers, and many private Christians, have already begun to act conformably to these hints; and it is hoped that, by the Divine blessing,

such a devout union of heart in prayer, will eventually, and I trust will ere long, become very general. *Such* a union cannot be contemplated without feelings of exalted pleasure and bright expectation. It is a union in which no party-spirit is raised, no principles are sacrificed, no private feeling is hurt, no doubtful question agitated, no funds are required. It is a union of piety and love! We are not called upon to violate the dictates of our conscience, or to infringe upon the discipline of the religious society to which we belong. Each Christian may associate in prayer *with those of his own more immediate communion*; yet at the same time may *unite in heart with all who are seeking the same object*. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the Throne of Mercy, and where practicable at the same hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE. Let it be our desire to be thus united! Let us trust in God simply, pray to him fervently, expect largely, watch soberly, and wait patiently.

“SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS.”

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To the Editor of the Christian Observer.

Not being altogether satisfied with the present state of a discussion, which has appeared in your pages, of a passage in the ninth chapter of the Epistle to the Hebrews, I venture to offer you a few remarks upon it; not in the vain hope of supplying a satisfactory solution to the difficulty, but with the humbler ambition of suggesting some principles of criticism which ought, I think, to direct us in our decision, and the neglect of

which must be fatal to the soundness of any explanation proposed.

Whoever reads the passage through with attention, together with the remarks which have been made upon it, must perceive, that the main difficulty arises from the use of the masculine participle, ὁ διαδέμενος, in the seventeenth verse. Could that phrase be omitted, or were it, like τοῦ διαδεμένου in the sixteenth verse, of an uncertain gender, many of the schemes hazarded for putting a sense upon the passage would wear a more plausible appearance that they now do. Various have been the expedients to get over this difficulty. But with any person well acquainted with the original language, who considers the question apart from any difficulties in the argument, I think there can be no doubt that ὁ διαδέμενος must mean the disposer, the original author of the διαθήκη, conformably to the use of the verb διέθετο, in the twenty-fifth verse of the third chapter of the Acts. This, as it appears to me, is the first principle that should be admitted.

Hence, we are led to consider, in the second place, in what sense the word διαθήκη is used throughout this passage. Now, it has been properly observed by N. L. that the word διαθήκη in the Septuagint, and in the quotations from the Old Testament made in the New, is the invariable representative of the Hebrew ברית. In what sense then is that Hebrew word used? Taylor gives the following account of it: "ברית has two significations: first a grant of favour, a deed of gift, freely bestowed, and solemnly assured by the Most High God, which, as it puts those to whom it is made into a new and happier state, seems to have an affinity with ברית, also a compact, agreement, or league between man and man, which likewise puts their affairs into a new state."

From this account it evidently

follows, that though ברית signifies a covenant, it is yet not strictly a covenant between two equal parties, which is properly called συγθήκη, but a covenant, granted by the favour of a superior, which is binding on himself for the benefit of those to whom it is granted, and is therefore more correctly rendered διαθήκη. In this view of the word, which an examination of the numerous places where it occurs would justify, it has a more evident relation and analogy to a will or testament than it would bear if it commonly signified a covenant between two equal parties. Indeed, the relation between the two ideas is such, that it may easily escape observation for a short time in a language in which both are expressed by one word. In confirmation of this remark, the observation of N. L. is important. "A free promise, to which ברית is often confessedly applied, has in itself more of a testamentary than of a covenant nature; and though the dispensation of the Gospel has, in reference to Jesus Christ, the nature of a covenant, yet it is in regard to us a free gift, a gratuity, resulting from the uninfluenced good pleasure of the Donor." The transition from one of these senses to the other is the more easy in the passage under consideration, because it is a transition from what may be called the sacred or scriptural sense of a word to that which is common and classical. Of such transitions argumentative works in every language will furnish examples; which yet are seldom noticed by a vernacular reader, though they occasion great perplexities to a translator.

My opinion therefore is, that the Apostle, having uniformly used the word in the same sense in which it is employed in the Septuagint, here borrows an argument from the other sense of the word which is related to it. I see no difficulty in supposing that this difference of



meaning might either have eluded his notice, or have appeared to him a matter of little consequence, the dispensation of the Gospel being such as may justify an allusion to either a will or a covenant with equal propriety; to a covenant, inasmuch as it is a system of promises, ratified with blood; to a will, because it took effect immediately upon the death of its Author.

The second principle therefore, for which I would contend, is, that *διαθήκη* may fitly signify either a will or a covenant granted by a superior, but not so properly a covenant between equal parties, which in Greek is more properly expressed by another word.

In opposition to this opinion, it is urged, first, That the Sinaitic dispensation, to which the words, *καὶνὴ διαθήκη* allude, being in fact contrasted to it, possesses none of the characteristics of a testament. But, on the contrary, it seems to me to possess all those characteristics. Its provisions were indeed made known before the death of the Testator; but that death was necessary to give them validity: and this seems to be the precise meaning of the clause, *θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων*.

A second objection is, That the expression, Mediator of a testament, does not seem to convey a definite notion. But, in reality, a mediator, though not essential either to a covenant or to a testament, is admissible in either. His office is to reconcile the two parties, and to intercede with the superior for the benefits which the will or covenant is intended to convey. If a father had disinherited his son, but was induced by a common friend to alter the will in his favour, such a friend would be a mediator of the testament.

A third objection is, That the sprinkling of the blood of a deceased testator appears, by this translation, to be implied in the nineteenth

and twentieth verses, though it is not consistent with any known ceremonies or established forms of transferring property by will. The expression, The blood of a testament, is also thought difficult to be explained. But the explanation of this is as follows: The bulls and goats which were slain in sacrifice were not testators, though their death represented the death of the Testator. It is probable, that the sprinkling of blood for the ratification of a covenant, which came to prevail over all the world, originated in the sprinkling of the paschal lamb in Egypt, which was eminently typical. Therefore there is nothing here about the sprinkling of the blood of a deceased testator, but only a sprinkling of the blood of innocent animals, as a pledge of that future death which was necessary to give validity to the testament. The allusion, however, even to this is indistinct; the Apostle in these verses returning from his casual allusion to the common sense of *διαθήκη*, to the scriptural sense of it, to which it is in every other passage confined.

Fourthly, it is said, That a similar difficulty attends on the language of the fifteenth verse, The transgressions of a testament. But the real expression is, Transgressions under the first testament;—that is, while the first testament was in force, and before it was cancelled, with a view to enlarge its provisions by the substitution of a new testament.

Fifthly, it is argued, That the promises of the new dispensation are usually represented as emanating from God the Father. It would therefore be natural to view him as the Testator. Either, therefore, God, the Father, died—to suppose which would be impious—or Christ died, as the substitute and representative of the Father. But he was our Representative, our Substitute, our Surety on the accursed tree. Nevertheless it is written, that God redeemed us with his own blood,

because he, who is God, has done so; and the sacred writers readily ascribe to the Deity generally any act of either of the Three Divine Persons. This, however, may be the cause which led to the adoption of the indefinite phrase, *θανάτου γενομένου*, rather than the more simple and obvious one, *ἐν ἡσυχασίᾳ αὐτοῦ*. Our Lord's own words, in the twenty-ninth verse of the twenty-second chapter of St. Luke, may remove the difficulty.

Sixthly, it is added, That the history of the Old Testament affords no intimation of a testamentary disposition of property. Some have even doubted whether such a practice were known among the ancient Jews. But to this objection—which, be it observed, is addressed simply to our ignorance of the Jewish customs, and does not pretend to substantiate the grounds on which it rests by denying the existence of wills among Hebrews, and more especially among the dispersed and Grecized Hebrews—it may be thought a sufficient reply, that the use of wills, at the time of St. Paul's writing, was notorious, and their validity unquestionable. Even kingdoms, as those of Pergamus, Bithynia, Cyrene, and Lybia, not to mention Egypt and Cyprus, had been bequeathed in this way.

But the most formidable objection to this interpretation is that brought forward by Mr. Faber. He justly says, that it obliges us to maintain that the Apostle sets out, in the eighth chapter, with using the word *διαθήκη* in the undoubted sense of a covenant, or in a sense exactly equivalent to the Hebrew word *ברית*, employed by Jeremiah, and that he continues to use it in the same sense as far as to the end of the fourteenth verse of the ninth chapter, but that in the fifteenth, sixteenth, and seventeenth verses of the ninth chapter, without the slightest intimation whatever, he uses the same word *διαθήκη*, in a new and different sense; namely, that of a last will or testa-

ment, by which a dying man makes a disposition of his property after his death; and that in the eighteenth verse of the ninth chapter, with as little intimation as before, he resumes his original mode of employing the word, and thenceforward to the end of the chapter uses it, as at first, to describe a covenant. Now, I must freely admit, that the force of this objection, which is in truth the cause that has set all the world in search of some new construction to which it may not apply, has often been felt with such force by myself, that had I found any other construction that I thought tenable, I should gladly have adopted it in preference to that in which however, after the fullest consideration, I am still persuaded that our translators have acquiesced with the utmost propriety. But the objection, when closely examined, will not look so formidable as it seems at a distance. The promise to the Apostles was, that the Holy Ghost should lead them into all truth, not into accurate philology: and therefore, if the passage in question, when explained in this way, is allowed to contain truth, still more, if it contain important truth, we need not be under much trouble about the correctness of an allusion, or concerned at the transient employment of a word in a sense not identical, though analogous, to that in which it has occurred in the context. Such niceties were not regarded by the inspired writers, who cared not for strifes of words or perverse disputings, but were contented with exhibiting important and saving truths to minds disposed to receive them. Such an application of words in two related senses is neither unprecedented nor unusual, even in the volume of inspiration. In this very Epistle, the word *πίστις* is used, in the second verse of the third chapter, as synonymous to the adjective *faithful*; whereas in the fifth and sixth verses it seems to be equivalent to the participle *entrusted*, or put in



trust. So in the thirteenth verse of the fourteenth chapter to the Romans, the verb *κρίνω* is used first to imply a judicial sentence upon others; and secondly, a settled resolution for the guidance of our own conduct. So again *σάρξ* occurs eleven times in the Second Epistle to the Corinthians; in four of which it signifies human nature with its depraved appetites and selfish propensities; in three, the person of a man without reference to any personal qualities; and in four, the human body. It may also be deemed in point, that some persons (and Doddridge is among the number) have mistrusted the cogency of the Apostle's reasoning on the use of the singular number of the word *σπέρμα*, in the third chapter to the Galatians, without having their veneration for his authority or conviction of his inspiration diminished by that doubt.

But further, if this interpretation be thought inadmissible, I know of no other which I can accept; and certainly would rather acknowledge with H. L., that I am left in a state of fluctuation—an acknowledgment creditable to his humility, and furnishing an example to other inquirers—than adopt any of the other solutions which I have yet seen proposed. I will briefly state some of my objections to each of them.

Codurcus translates *ὁ διαδεμένος*, *ille, propter quem sancitur*, or *pro quo disponitur*, *fœdus*; by which translation the phrase is represented to signify not the author of the *διαθήκη* but the object for whose benefit it was intended.—Macknight interprets it of the victim, which is contrary to all the rules of construction, as it gives to the middle participle a passive sense, and to the masculine a neutral. Mr. Faber renders it He who ratifies the covenant, as the typical victims ratified by their death the first covenant. Clearly, therefore, he does not mean by that phrase the disposer, the original author of

the *διαθήκη*, as the Greek word imports.—Pierce translates it the Pacifier; which, if it denote the author of the *διαθήκη*, is obscure; if not, (and I presume it is meant by him to represent our Saviour, not as the Author, but as the Mediator of the covenant,) erroneous.—Doddridge and Wakefield render it He by whom the covenant is confirmed, while they understand τοῦ διαδεμένου neutrally, as that by which it is confirmed. In neither way is the author of the *διαθήκη* supposed to be expressed by it.—All these interpretations violate the first principle for which I have contended. Other objections to them need not therefore be specified. I will only observe, further, on Pierce's version, that *ἐπὶ νεκροῖς* cannot correctly be rendered, On the condition of death; and in respect to Mr. Faber's commentary or paraphrase, that it seems extremely harsh to call animal victims typical mediators of the first covenant. For this reason I think there is no one, who without his commentary would understand his version of the seventeenth verse: A covenant is of no strength, while he who ratifies the "covenant is living," as he would wish it to be understood. It would convey to most readers the idea, that the proprietor, or sovereign, who grants the covenant, and who consequently would be thought the only one who can ratify it, must himself die, before it becomes valid; a sentiment which is true of a will, but of no other disposition of property.

The only translation which remains to be noticed is Whitby's. But he represents the Apostle as speaking in identical propositions, and thus, as speaking without a meaning: for, in his version, the sixteenth and seventeenth verses add nothing to the statement in the fifteenth, but only repeat it in feebler and less intelligible language: for, according to him, the fifteenth verse declares the new covenant to be

one of a peculiar kind, inasmuch as it is one made by the death and ratified by the blood of him that makes it; and then in the sixteenth and seventeenth it is subjoined without any apparent use or effect: "For, wherever there is such a covenant as this, the maker of it must die; for it is a covenant made by the death of its author, since it is of no force while the maker of it lives."

On the whole, I see no reason for making any alteration in the received translation, unless it be by reading "A new testament," instead of "The new testament," in the fifteenth verse, that so it may coincide more distinctly with the argument in the sixth and seventh verses of the preceding chapter.

I have only further to pray, that we who receive the promises of the Gospel as a free gift, derived to us from the mere bounty of God, whether in the form of a covenant or of a testament, may not only be redeemed from our transgressions through the blood of Jesus, but be enabled through his grace to walk worthily of the vocation wherewith we are called, and of the price which has been paid for us, till we come at length in the unity of the faith, and of the knowledge of the Son of God, to receive the promised possession of our eternal inheritance. C. C.

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To the Editor of the Christian Observer.

THE arguments of your correspondent D. M. P. have convinced me, neither that he is in the right nor that I am in the wrong, relative to Heb. ix. 15—17; though I think I should have exhibited the Apostle's reasoning more justly, had I confined myself to what I threw out in the last paragraph of my former letter.

St. Paul is arguing from the nature of a covenant in general as it was wont to be ratified in old times, to the nature of the Levitical and Christian Covenants in particular.

On this account, saith he, Christ is the Mediator of the new covenant; in order that, death having taken place for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, it is necessary that the death of the ratifier should be produced: for a covenant is valid only over the dead victims; it is of no strength while the ratifier is living. Whereupon neither was the first covenant inaugurated without blood. For, every commandment according to the Law having been spoken by Moses to all the people, having taken the blood of calves and of goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God hath enjoined to you.

The basis of the argument is laid down in ver. 16. Where there is a covenant, it is necessary that the death of the ratifier should be produced; that is to say, as some of our best commentators agree, judicially proved by production in open court, should the validity of the covenant be denied by either party.

On this general proposition, which respects ALL ancient covenants, the Apostle constructs his argument; which, if thrown into a regular syllogistic form, will be to the following effect.—

All covenants are ratified over a sacrifice: and they are valid only over the dead victims, which have been sacrificially devoted; for they are no way binding while the ratifier is living. But the Levitical Dispensation and the Christian Dispensation are each a covenant between God and man. Therefore each of these two particular covenants must have been ratified over a sacrifice: and they are valid only over the dead victims which have been sacrificially devoted; for they are no way binding while the ratifier is living.

The expression, *the ratifier of*



a covenant (ὁ διαθηκὴν διαθεμενος,) is necessarily ambiguous: for it may mean, either each of the contracting parties severally, as in Heb. viii. 10. and Psalm i. 5.; or the slaughtered victim, the μσχος or the τρυγος, over which a covenant was wont to be ratified, as in Heb. ix. 16. That, in this last passage, the victim is meant by the ratifier of the covenant, and not either of the two contracting parties, is abundantly plain from the very reason of the thing. St. Paul makes a general assertion respecting the principle on which all covenants were ratified of old: *Wherever there is a covenant, there also must be the death of its ratifier.* Now, if the Apostle meant one of the contracting parties by the phrase of its ratifier (τὸ διαθεμενος,) his assertion most assuredly would not be true: for there is clearly no necessity whatever, that, when two contracting parties make a covenant, (as, for instance, Abraham and Abimelech, or Jacob and Laban; Gen. xxi. 22—32. xxxi. 44—54.) one of these two parties should be put to death. But, if neither of the contracting parties be meant by the phrase, then the slaughtered victim, by which mediatorially the covenant was ratified, can alone be intended.

This fully establishes the propriety of my explaining ἐπὶ νεκροῖς by *over the dead victims*; the Apostle writing ἐπὶ νεκροῖς elliptically for ἐπὶ νεκροῖς μσχοῖς or τρυγοῖς, as he had just before written τὸ διαθεμενος elliptically for τὸ διαθεμενος μσχος or τρυγος. For, if by the death of the ratifier, in ver. 16, we are to understand the death of the victim which ratified the covenant; then plainly, as the context palpably requires, by *over the dead*, in ver. 17, we must understand *over the dead victims*, without whose death the covenant is invalid.

Such is the mode in which I would draw out the apostolic argument: and I deem it an argument of prime importance to the Christian verity, Christ. Observ. No. 230.

because it establishes, by the very necessity of its construction, the sound doctrine that *Christ was a true and proper federal sacrifice*; in opposition to the gloss of the Socinians, who contend that he was a sacrifice merely in some figurative and, in good truth, unintelligible manner.

I shall now notice the objections of your correspondent; whom, by the way, from his initials, I strongly suspect to be a valued friend of my own, whose very superior talents I most highly respect, and whose celebrity as a senior wrangler may well make me cautious in feeling the ground under my feet.

I—D. M. P. contends, that, besides that there is no ground for supplying the word *victims* after the Greek ἐπὶ νεκροῖς, it does not appear that covenants were ratified by the mere act of executing them *over* the sacrifices, but by sprinkling the parties with the blood of the victims.

The propriety of supplying the word *victims* has already been considered: I have therefore only to notice the second part of the objection.

1. Now, in the first place, I am unable to see how the existence of the rite of sprinkling the blood over the contracting parties, which I never thought of controverting, disproves the existence of the rite of ratifying covenants over the slaughtered victims. So far as the matter stands at present, the latter rite either may or may not have been practised. Certainly, the allegation of one ceremony is no proof of the non-existence of another.

2. But, in the second place, I shall bring proof positive, that covenants were ratified over the dead. In our common English translation of Psalm l. 5. we read; *Gather my saints together unto me, those that have made a covenant with me BY sacrifice.* But, if D. M. P. will first turn to the original Hebrew he will find it to read. *גָּדַדְתִּי עִלַּי* or *OVER a sacrifice*: if he will next turn to the Greek of the

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Seventy, he will find it most accurately to express itself; *ἐπὶ θυτίαις*: and, if he will lastly turn to Dr. Spence's Treatise de Leg. Heb. Rit. lib. iii. diss. 2. cap. 3. sect. 2. p. 145, he will find that learned writer most exactly rendering the original expression by the Latin, *super sacrificium*. The passage then, when accurately translated, directly proves the point in hand: *Gather unto me my saints, who have ratified my covenant OVER a sacrifice*. Hence, when the whole ceremony is exhibited, we find, that covenants were ratified OVER a sacrifice BY sprinkling the blood of the dead victim upon the contracting parties. D. M. P. will not fail to observe, that the *ἐπὶ θυτίαις* of Psalm 15, in the Greek of the Seventy, is perfectly analogous in form (and, as I think, in sense) with the *ἐπὶ νεκροῖς* of Heb. ix. 17.

II.—D. M. P. allows, that the word *διαθήκη* ought to be translated by one and the same English word throughout the whole of Heb. viii. and ix. So far, therefore, we are agreed. He denies, however, that *διαθήκη* properly means a covenant between two or more contracting parties, which he contends to be the appropriate sense of *συνθήκη*.

I. It is not always safe to have recourse to the classics for the elucidation of Hellenistic Greek; though I am by no means satisfied, that in this point they will bear your correspondent out. *Ἡ μὲν διαθάνται διαθήκην ἐμοί, Unless they will ratify a covenant with me*, says Aristophanes; plainly, a covenant between two or more contracting parties. Would we understand the Greek of the New Testament, we must not turn to Thucydides or Xenophon, but to the Greek of the Seventy. Now, the Seventy know nothing of the difference, which your correspondent would set up between *διαθήκη* and *συνθήκη*. They use them as perfectly synonymous terms. *Εποίησαμεν διαθήκην μετὰ τῶ ᾡδᾶ, καὶ μετὰ τῶ θανάτῳ συνθήκας*. Isaiah xxviii. 15. Here,

on the well-known principle of Hebrew reciprocating poetry, *διαθήκη* and *συνθήκη* are employed synonymously: each alike means a covenant or compact between two contracting parties.

2. Still, however, the question is; whether in Heb. viii. and ix. the word *διαθήκη* ought to be uniformly translated *covenant*, as I contend; or whether it ought to be uniformly rendered *testament*, as D. M. P. contends: for doubtless, in the abstract, the word is capable of either version.

(1.) For the resolution of this question, the Apostle himself affords us a clue. Citing, in Heb. viii. 8—12, a well-known passage from Jeremiah, he expresses, as the Seventy have constantly done before him, the Hebrew word *ברית* by the Greek word *διαθήκη*. Hence it plainly follows, that St. Paul and the Seventy intended that we should understand by the Greek word *διαθήκη* in the present passage, the very same that they and their countrymen understood by the Hebrew word *ברית*.

What then is the sense in which the Hebrew word *ברית* occurs throughout the Old Testament, and in which it has always been understood by the Jews? for, if we can ascertain the meaning of this word, we shall also ascertain the meaning which St. Paul intended to annex to the Greek word *διαθήκη*.

Now, as, on the one hand, the Hebrew word *ברית* most assuredly never denotes a man's last will and testament; so, on the other hand, nothing (I think) can be more plain than that it signifies a covenant made between two or more contracting parties. See Gen. xv. 18. xxi. 27—32. xxxi. 44—54; Exod. xxxiv. 27; Josh. xxiv. 25; 1 Sam. xviii. 3; 1 Kings xx. 34; 2 Kings xi. 4; 1 Chron. xi. 3; 2 Chron. xxiii. 3; Isaiah xxviii. 15; Jerem. xxxiv. 8. Accordingly, in this sense, and not in Parkhurst's most whimsical and almost universally inapplicable sense of a purifier, it has always been understood by the Jews, and by those lexicographers



who have very sensibly had recourse to them. This Buxtorf, according to his second and better etymology of the word, says: *ברית* denotes a covenant, from the act of slaughtering; because victims were wont to be slaughtered in the making of covenants.—

This rite (the identical rite on which St. Paul builds his argument) accounts for the peculiar phrase of the Hebrews, *ברית ברית*, to ratify a covenant, or literally, to cut a covenant, as well as to the etymology of the word *ברית* itself. The phrase almost exactly accords with the Latin *foedus ferire* and *foedere icto*, and with the English, to strike a bargain. In each case there is an allusion to the victim over which the covenant was made.

If then the word *ברית*, as it occurs in the passage of Jeremiah cited by St. Paul, denote a covenant made between two contracting parties; we may be sure, that the word *διαθήκη*, which the Apostle employs as equivalent to it in his translation of that passage, was designed by him to be understood in the self-same sense: that is to say, where St. Paul quotes and translates Jeremiah, he uses the word *διαθήκη* in the sense of a covenant made between two contracting parties. But the place where he thus quotes and translates Jeremiah, occurs in the unbroken train of reasoning which pervades Hebrews viii. and ix. Therefore, agreeably to a position already established with the full assent of D. M. P., as the word *διαθήκη* clearly occurs, in one part of this continued train of reasoning, under the sense of a covenant made between two contracting parties; it must be viewed as occurring, under the same sense, in every part of the same train.

Hence it will follow, that the idea of a last will and testament, which is introduced into our common English translation, throughout the latter part of the ninth chapter, and which D. M. P. would introduce into his version of the whole passage, is al-

together foreign to the purpose and argument of the Apostle. For that which he is treating of, and which he expresses by the Greek word *διαθήκη*, as intentionally equivalent to the Hebrew word *ברית*, is not a last will and testament, but a covenant made between two contracting parties.

(2.) The same argument shews the futility of the translation proposed by Junius and Parkhurst. *Neque testamentum*, says Junius, *neque foedus, neque pactum, significat vox διαθήκη, sed, prout simpliciter notatio vocis postulat, dispositionem vel institutionem Dei*. In like manner speaks Parkhurst: "A disposition, institution, appointment, of God to men. Heb. ix. 16, 17, 18. In this view our English word dispensation seems very happily to answer it."—Now, most unfortunately for these expositions of *διαθήκη*, we have nothing to do with its abstract or possible meaning: in the present passage, St. Paul's quotation from Jeremiah ties us down to give the same sense to *διαθήκη*, that the Hebrews give to *ברית*. But *ברית* unquestionably denotes a covenant. Therefore *διαθήκη*, throughout the present passage, must denote a covenant also. On Mr. Parkhurst's principles, since he maintains *ברית* to denote a purifier, he ought, if he wished to be consistent with himself, to have maintained *διαθήκη* to signify a purifier also: for, according to St. Paul and the Seventy, the Hebrew *ברית*, and the Greek *διαθήκη*, express the same thing, whatever that thing may be.

I fear I have trespassed upon your space: but the subject was important, and I could not intelligibly condense my answer to my respected friend D. M. P. within smaller compass.

G. S. FABER.

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To the Editor of the Christian Observer.

MUCH as I have been edified, I trust, in common with the numerous

readers of your Christian miscellany, by your correspondent's recent account of *Bishop Wilson*, and while I would devoutly pray that we may follow that venerable prelate even as he followed Christ, I cannot but submit a question respecting one of those excellent aphorisms which occur in the conclusion of the "Memoir." I do this because I know that the Bishop's meaning, in that aphorism, has been sometimes sadly mistaken, and therefore grossly misrepresented. The maxim to which I refer is as follows: "When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy."

It would be unreasonable to deny that this observation is both true and useful when understood in that scriptural sense in which the Bishop unquestionably advanced it. By this I mean, that as, on the one hand, there is no surer method to perplex and confound our understanding, than to apply the rules of human science to the solution of Divine mysteries; so, on the other, when we are once enabled to make a *business* of religion, it becomes comparatively "easy,"—for in the way that leadeth to everlasting life, *a way-faring man, though a fool, shall not err*, because the grace of our Redeemer, when diligently sought for and humbly depended upon, will at all times "so prevent and follow us," as to make us more than conquerors over every difficulty, and, in the end, to "keep us to salvation." Accordingly the Apostle said, "I can do all things through Christ that strengtheneth me." The apophthegm, when *thus* interpreted, shews us the folly of those who are ambitious to be "wise above what is written," and the solid satisfaction to be derived from listening, in humble faith, to that plain and comprehensive precept, "Follow thou me."

But the maxim is sometimes quoted, to prove—and that on the authority of Bishop Wilson, though he was not the inventor of it—that we

need not trouble ourselves to read or think much upon religious subjects; that it is sufficient to attend to our plain moral duties; and that if we do so, and also attend Divine worship, and frequent the holy communion, we shall lead a quiet life in this world, and secure eternal happiness in another. I have myself heard it remarked, and in immediate reference to the abovementioned aphorism; "Instead of continually reading the Scriptures, and occupying the mind so much upon religious subjects, how much better were it simply to attend to the *practical* parts of Christianity:" from which it would appear, that to reflect often and seriously on the truth as it is in Jesus, is, in the common estimation, to "make religion a science;" and to "strive to enter in at the straight gate," is to invest Christianity with unnecessary restraints and rigour.

That *such* a view of the Bishop's meaning in the aphorism which I have quoted, is altogether false, the extracts which your correspondent has made from his publications would fully prove. With regard to the inference, that it is better not to be very studious about points of doctrine, because, "when religion is made a science, there is nothing more intricate," many passages might be extracted from the sermons of Bishop Wilson, to demonstrate how strongly he inculcated the duty of constantly *searching the Scriptures*, and of diligently meditating on their invaluable contents, in order to discover "what is truth." I shall, however, content myself by appealing to the following expressions, which occur in his "Meditations," (a most useful religious manual,) in order to shew, that, in his deliberate judgment, the Scriptures are to be deeply, though practically, studied. The Bishop remarks, (pp. 240 and 242)—"The holy Scriptures are obscure, that we may *apply ourselves to study them*: and that we may have recourse to the Holy Spirit, by which



they were written, for the understanding of them.”—“Let us therefore meditate upon them and consult them as our rule.”—“The holy Scriptures are an adorable mixture of clearness and obscurity, which enlighten and humble the children of God, and blind and harden those of this world. The light proceeds from God, and blindness from the creature.”

Next, with respect to the *practice* of religion it is clear from the same volume, that when the Bishop speaks of religion as being “easy,” when made “a duty,” in distinction to its difficulty as “a science,” he neither overlooked nor underrated the exertions and sacrifices which it involves, and by no means intended to convey by the term “easy” what too many persons would willingly understand by that expression. Under the head “*Temperance*,” he says, “*Mortification and self-denial* are much insisted upon in the Gospel: they are necessary to take off our minds from the pleasures of this life, in order to fit us for those of the next.”—Again, in proposing (p. 258.) the “*test of being true Christians*,” he says, “They that are true Christians have crucified the flesh with its affections and lusts.” And to shew that the Bishop was not merely requiring an abstinence from scandalously vicious gratifications, he observes, under the head of “*Plays, &c.*” “He that is not satisfied they are unlawful diversions, let him, if he dare, *pray to God to bless him in the way he is going, and to keep him from their danger.*”

Such passages, and they might easily be multiplied, appear to lead to the conclusion, That the above aphorism of Bishop Wilson is not so to be construed as in any degree to do away the necessity of “hearing, reading, marking, learning, and inwardly digesting the word of God,”—or to derogate from the divinely revealed truth, that “he that taketh not his

cross and followeth after me, is not worthy of me.” ΠΙΣΤΙΣ.

#### FAMILY SERMONS.—No. CXLVI.

##### ON THE ORIGIN, SINFULNESS, AND PUNISHMENT OF FALSEHOOD AND INSINCERITY.

Acts v. 3, 4 — *But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God.*

INSINCERITY, in its various forms, is one of the most common sins which are current in the world; but it is one which is highly offensive to God, as well as deeply injurious to society. It is true, that there is much of what is called honour to be found among men, and that gross falsehood is almost every where held up to censure and abhorrence; for this is felt by all to be necessary for the general welfare. Men could not live in society, nor could the ordinary business of life be carried on, if some respect were not paid to the outward appearance of truth and sincerity. But when we advance one step farther—when we look at the heart—when we reflect upon the secret motives and intentions of mankind, and compare them with the Christian standard of sincerity, how lamentable is the deficiency! How little do we see around us, how small a portion perhaps do we ourselves possess, of that genuine uprightness of heart of which the Scriptures so often speak, and to which such frequent promises are attached. How slow is our progress towards acquiring that complete tenderness of conscience, that singleness and integrity of aim, which become

our exalted profession as servants of Him “who knew no sin, neither was guile found in his mouth.”

The affecting account of Ananias and Sapphira, from which the text is taken, conveys to us an impressive lesson—a lesson which we should do well seriously to consider—on *the origin, the sinfulness, and the punishment* of insincerity and falsehood. And while we reflect upon the circumstances of the narrative, let us pray for the grace of the Holy Spirit that this awful example may duly affect our consciences, and that we may be led to cherish in our hearts and lives the genuine fruits of simplicity and godly sincerity.

First, We may learn from the narrative *the origin* of deceit and falsehood. Saint Peter traces them to *the temptations of Satan, and the workings of a corrupt heart*; for he says to Ananias, in the third verse, “Why hath *Satan filled* (or emboldened) *thy heart?*” and in the fourth, “Why hast thou conceived this thing in thine heart?” Satan is, in an especial manner, the tempter to every species of falsehood: he is styled emphatically “the father of lies.” It was he who by artifice gained the ear of Eve, and drew her aside from her obedience to God, daring even to contradict the words and threatenings of Him “who cannot lie.” It was he who entered into Judas, and suggested to him to betray his Master with a kiss, thus leading him to add the blackest treachery and insincerity to an unlawful thirst for gain. Nay, he even attempted to obtain a victory over our blessed Lord himself, and employed falsehood and artifice to effect his design. But in vain he assaulted Him who was “holy, harmless, undefiled, and separate from sinners:” his fiery darts were repelled, and fell blunted to the ground. It is only where the suggestions of Satan are listened to with complacency, that they can produce their intended effect. Our natural depravity assists his devices;

and the sin becomes our own, even where Satan is the tempter. O then let us be constantly on our guard, both against the suggestions of our spiritual enemy and the evil dictates of our own corrupt hearts: and let us look to God to bestow upon us an abundant measure of his Holy Spirit, so that, when the enemy cometh in like a flood, he may lift up a standard against him.

The origin, then, of insincerity and falsehood, we may have seen traced in the text to the suggestions of Satan and the co-operation of our own evil hearts. And what are the instruments which our spiritual adversary employs to induce us to yield to his suggestions; nay, to co-operate in his designs, and even to anticipate them, and to conceive in our own hearts, as did Ananias, the very sin into which Satan wishes us to fall? These instruments are our corrupt appetites and passions, which, except as they are subdued by the grace of God, are constant incitements to evil. How much, for example, of the insincerity which is in the world arises from *covetousness*! What deceitful transactions do we hear of in the business of life—in our shops, and markets, and exchanges—and all to gain a trifle of this world’s goods! How many falsehoods are daily uttered to overrate one commodity, and to undervalue another, according as a sordid interest may dictate! “It is naught, it is naught, saith the buyer; but when he is gone his way, he boasteth.” The falsehood of Ananias and Sapphira very probably arose, in part at least, from this sin; for they seem to have hoped, that if they could have it believed that they had laid the whole produce of their inheritance at the Apostles’ feet, they would become entitled to be supported out of the common stock which had been collected for the necessities of the saints. Again, how much of the falsehood and misrepresentation which are in the world may be traced to the



indulgence of the malignant passions; such as envy, jealousy, malice, and revenge, from which spring most of the false and malicious reports which are spread to injure the reputation of our neighbour. Again, how many falsehoods arise from an unchristian fear of man, and a want of trust in the power and providence of God to overrule even the most unfavourable circumstances to our final benefit, provided we withstand the temptation to extricate ourselves by artifice or falsehood. It was such a fear that made both Abraham and Isaac have recourse to a false representation, when they ought to have placed their faith in God to make a way for their escape. It was such a fear that made the brethren of Joseph send a false message to him, putting words into their father's lips which he never uttered, because "when they saw that their father was dead, they said Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." But perhaps there is no temptation to insincerity more prevalent than vain-glory, and the love of human applause. The history of which our text forms a part furnishes a striking illustration of the evil effects of this undue desire of worldly estimation. We learn from the conclusion of the former chapter, that, under the peculiar circumstances in which the primitive converts to Christianity were then placed, Barnabas and others had sold their lands and houses, and had laid the produce at the feet of the Apostles, for the supply of the poor; and probably with peculiar reference to the wants of those who, for their testimony to the name of Christ, had been driven from their ordinary means of subsistence by their unbelieving masters or persecutors.—Among others, Ananias and his wife Sapphira agreed to sell a piece of land, but to keep back a part of the price, while they pretended to bestow the whole. Their hypocrisy and falsehood, though probably con-

nected, as before remarked, with some mercenary views of future gain by the transaction, were doubtless also prompted by a wish to share in the applause which had been bestowed upon those zealous and disinterested converts who had devoted their substance to God, in order to supply the necessities of their brethren.—They were evidently actuated by a desire to be seen of men, and not by a principle of love to the Redeemer, or a wish to minister to the wants of his afflicted servants. Nor was there any excuse which could be made for their insincerity: for, as the Apostle remonstrates with them, the land was in their own power, they needed not to sell it; and even after they had sold it, they could have retained the whole or any part of the price, if they would have been content to sacrifice their covetousness or vain-glory.—Their sin, therefore, was not one of mere infirmity or sudden temptation; but was deliberately planned and carried into execution, in order to secure some worldly advantage, or to gratify an ostentatious love of praise. And, as before remarked, like all other sins, it had its origin in a corrupt heart—a heart unrenewed by the Spirit of God, and a prey to every evil suggestion of the tempter.

But, secondly, the narrative before us forcibly teaches *the great sinfulness* of deceit and falsehood in the sight of God. Persons are apt to think it a thing of little account, that they trifle with the obligation of Christian sincerity; that they allow themselves to make false excuses for their sins or faults; and to swerve from strict truth, in order to advance their worldly interests, or to gratify their love of ostentation and human applause. So long at least as their insincerity is not visibly injurious to others, they are ready to think it cannot be an offence of a very heinous kind. But what is the language of St. Peter in reference to the insincere statement, not amounting perhaps to a direct verbal falsehood, of Ananias?

He expressly calls it "lying to the Holy Ghost," and he shews the magnitude of that crime by adverting to the Divine nature of that infinitely holy and all-seeing Being before whom the offence was committed: "Thou hast not lied unto men, *but unto God.*" He further calls it, in the ninth verse, "tempting the Spirit of the Lord." We must, therefore, not only trace back our sins to the evil motives and corrupt heart from which they spring, but must also remember the all-powerful and gracious Creator against whom they are committed, in order to estimate aright their heinousness. Now, God has in a very emphatic manner forbidden every species of falsehood and insincerity. In the book of Deuteronomy it is said, "Ye shall not steal, neither deal falsely, neither lie one to another;" here deceit and falsehood are forbidden equally with, and in close connexion with, fraud and theft. Again, it is commanded in the book of Exodus, "Thou shalt not raise a false report;" to which it is added, "Put not thine hand with the wicked, to be an unrighteous witness." Yet how many who would be shocked at bearing false witness against their neighbour before a public tribunal, think little of the sin of inventing or circulating "a false report," which may be not less injurious to his character, and not less offensive to Him who 'seeth the heart;' who "requireth truth in the inward parts;" who has classed "a lying tongue" among those things which "the Lord doth hate;" who has commanded us, as the disciples of Christ, "to put away lying, and to speak every one truth with his neighbour;" who has expressly told us, that "there shall in no wise enter into the heavenly Jerusalem any thing that maketh a lie;" who has classed the lover of falsehood and the maker of it among "those that are without;" and who has taught us, by his servant David, in reply to the question, "Who shall

abide in thy tabernacle, and who shall enter into thy holy hill?" that it is "he who walketh uprightly and worketh righteousness, and *speaketh the truth from his heart!*" Let us beware then that we deceive not our consciences with false palliations of a sin against which God himself has so strongly and repeatedly marked his displeasure.

We were, thirdly, to consider the *punishment* of falsehood. In the instance immediately under consideration, God was pleased to interfere in a visible and miraculous manner to punish the guilt of lying unto the Holy Ghost. The case was of a very extraordinary kind; the attempt to deceive was under the hypocritical pretext of more than usual devotion to the cause of Christ; and the welfare of the infant church seemed to require that such an imposition should be speedily detected and exposed. God was therefore pleased to endue the Apostles with miraculous power, both to discover the artifice and to pronounce the sentence of punishment. This sentence he himself instantly executed: Ananias, while the Apostle was speaking, "fell down and gave up the ghost;" as did also the partner of his guilt, upon her approach with the same falsehood, "three hours after." The consequence was, that "great fear came upon all the church, and upon as many as heard these things;" an effect which seems to have been the immediate object which God had in view by this special infliction; in order to strengthen the foundations and purify the visible sanctuary of the rising church, which would doubtless have suffered the most imminent perils had such an instance of covetousness, ostentation, and contempt for his all-searching presence, been suffered to pass unnoticed.

It is true that the Almighty Judge does not usually see it necessary thus visibly and miraculously to interfere for the immediate punishment of sin; and therefore "be-

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cause vengeance against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil." But how false and unscriptural such a conclusion ! The threatenings of God are equally unchangeable, whether inflicted as soon as pronounced, or delayed till the unseen world shall open upon us, and disclose those solemn scenes which, from the blindness of our understandings and the hardness of our hearts, we are too apt to overlook. Nothing can tear from the book of God that awful threatening, that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Let us then learn, from the foregoing considerations, the important duty of Christian sincerity. Let us study to be "Israelites indeed, in whom there is no guile." As respects *our neighbour*, let it be our earnest prayer and constant aim, and that not in greater matters only, but in every detail of life, to be true, and faithful, and conscientious in our words and actions, that we may in this, as in other respects, act worthy of our high vocation, and adorn the doctrine of God our Saviour in all things. As relates to *ourselves*, let us be honest with our own consciences ; let us dread nothing so much as self deception ; as making a fair shew before men while our hearts are not right with God, and while therefore—whatever may be our outward profession—we are exposed to

all the woes pronounced against the hypocritical and unfaithful professors of the Gospel. Let us also be sincere *before God* ; not dissembling or cloaking our sins, but confessing them with penitence and humility, and applying to the blood of a crucified Redeemer for pardon and acceptance. We may perhaps be called upon sometimes to suffer for conscience' sake ; to relinquish some seeming worldly advantage, or to encounter some risk or danger in maintaining a high measure of Christian sincerity, and refusing to practise the little artifices and evasions which are current in the world around us : we may feel constrained to confess a fault which would not otherwise have been discovered, or to bear a reproach which we might have prevented by the invention of a convenient falsehood ; but let us ever remember, when thus subjected to temptation, that the eye of God "is about our path, and about our bed, and spieth out all our ways." To him, as to a faithful Creator, let us commit our cause, assured that he can, and in most instances will, bless us even in the things of this world, if we endeavour to make our conduct subservient to his glory ; or that, should he see fit to let us suffer for righteousness' sake, he can abundantly repay us by the manifestations of his love, by shedding abroad in our hearts that peace which passeth all understanding, and eventually by becoming our eternal portion and exceeding great reward. Amen.

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### MISCELLANEOUS.

To the Editor of the Christian Observer.

AMONG the many excellent remarks which have at different times appeared in your pages relative to the inspired prophecies, I do not recollect to have seen any allusion to what

has often struck me as one very strong corroboration of their truth ; I mean the attempts which have been made, but in vain, to defeat their accomplishment. The modern state of the Jews is an invincible argument on this subject ; but what

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I intend more particularly to urge at present as an illustration of my remarks, is the plan conceived by Julian, and revived by D'Alembert and Voltaire, to rebuild the temple of Jerusalem. I shall give the account of this transaction in the words of the Abbé Barruel.

"It is well known what strength the Christian religion draws from the fulfilling of the prophecies, and particularly from those of Daniel, and of Christ himself, on the fate of the Jews and of their temple. Julian the apostate, in order to give the lie to Christ and to the prophet Daniel, had sought to rebuild the temple. It is also known, that flames bursting forth from the earth at divers times, and devouring the workmen, had obliged him to desist from the undertaking. D'Alembert was not ignorant of this act of the Divine vengeance having been certified by a multitude of eye-witnesses. He had undoubtedly seen it recorded in Ammianus Marcellinus—an author of unquestionable authority, for he was the friend of Julian, and like him a Pagan. But this did not hinder him from writing to Voltaire, 'You probably know, that at this present time there is in Berlin a Jew, who, expecting Mahomet's paradise, is in the mean time gone to wait on your former disciple in the name of the Sultan Mustapha. Writing to that country the other day, I mentioned, that if the king [of Prussia] would but say the word, it would be a fine opportunity to have the temple of Jerusalem rebuilt.'

"That word was not said by the former disciple, and D'Alembert gives the following reason to Voltaire: 'I have no doubt but that we should have succeeded in our negotiation for the re-building of the temple of the Jews, if your former disciple had not been afraid of losing some of his Jewish worthies, who would have carried away thirty or forty millions of money with them.'

Thus, in spite of all their inclination to give the lie to the God of the Christians, even the sordid interest of the conspirators was to add a new proof to the truth of his doctrines.

"Voltaire had not, eighteen years after, given up the plan, nor lost all hopes of accomplishing it. Seeing that D'Alembert had not succeeded with Frederic, he endeavoured to prevail with the Empress of Russia. He writes to her, 'If your Majesty is in a regular correspondence with Ali Bey, I implore your protection with him: I have a little favour to ask of him; it is to rebuild the temple of Jerusalem, and to recall the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.'

"Voltaire, when nearly eighty, still persisted in this plan, by which he was to prove to the people that Christ and his prophets were impostors."

The truth of the circumstances attending Julian's attempt has been often called in question; but I think that no person can deliberately weigh the strong arguments of Bishop Warburton, in his treatise on this subject, without admitting both that the attempt was made, and that it was defeated in the manner described by Ammianus Marcellinus. Voltaire's plan seems to have been half in jest; though, had the project been favourably received, it can scarcely be doubted but that he would have pressed it in earnest. So much for the *intention* both of the ancient and the modern Julian: as for the project itself, it would have proved nothing but the impiety of the devisers had it been put into execution; for, as the Abbé Gregoire, in speaking on this very subject, justly remarks, "The prophecies foretold that there should not remain one stone upon another, which has been strictly fulfilled; but they nowhere relate that the edifice should never be rebuilt."

FIDELIS.



To the Editor of the Christian Observer.

As a Christian observer ought to neglect nothing that may affect the morals of his countrymen, I should be happy to know whether you have heard of a new amusement which has just been projected in the metropolis, in imitation of the Carnival at Venice. In order to induce the public to patronise the scheme, the projectors make their appeal to our national vanity, stating, that it is a commonly received opinion that we have not the taste or talent to conduct a Carnival in the Italian manner; nay, that we egregiously fail in the duties of an ordinary masquerade; but that they consider such an opinion to be a false and scandalous libel on the British Nation, and to prove that it is so they have made splendid arrangements for a series of masquerades in imitation of the Venetian Carnival.

I would trust, sir, that the British public will unanimously repel every such project, and shew that they had much rather submit to an imputation on their taste than to a stain on their morals, which cannot but be injured in proportion as such vain, frivolous, unchristian, and often grossly vicious amusements, gain ground among them. The projectors of this scheme ought to know that it is for far better reasons than want of talent, that masquerades have never been very popular in this country. As a proof of this, I might adduce an anecdote of our late venerable King and Queen, on hearing, for the first time, that a member of their family was attending a masquerade. The virtuous distress which they exhibited on that occasion caused them to pace their apartment in earnest and agitated conversation till an hour far beyond their usual period of retiring to rest, which they omitted to do till respectfully reminded by some of their attendants. The anecdote, I have reason to believe may be depended upon as authentic; and I trust that

these carnival masqueraders will find that a similar feeling pervades every British circle, in reference to their intended amusement. I have not the smallest doubt that, in the higher classes especially, every such project will always be rejected in the manner it deserves.

PHILIPPUS.

To the Editor of the Christian Observer.

THE Spanish Constitution of 1812 having been the subject of much discussion since its re-proclamation at Madrid, on the 4th of March, 1820, and its adoption in Naples and Sicily, July 4th, 1820, it may not be uninteresting to your readers to be furnished with a brief outline of its provisions. The number of Articles of which it consists is no less than 384; and the whole would occupy at least twenty of your pages; I shall, therefore, select only the principal ones, especially those which shew the real character of the Constitution. A considerable number are mere abstract political assertions, such as "that the love of his country is one of the principal duties of a Spaniard;" that "the objects of a government is the happiness a nation," &c.; which may be omitted without any great loss of information. The strongly democratical complexion of these Articles will be visible throughout to every reflecting observer. The whole efficient power lies in the Cortes; and how they are elected will be seen by the following analysis.

F. R.

"In the name of Almighty God, the Father, Son, and Holy Ghost, Creator and Supreme Legislator of society.

"The general and extraordinary Cortes of the Spanish Nation, well convinced, after the most extended examination and mature deliberation, that the ancient fundamental laws of this monarchy, united with

suitable regulations and precautions which may ensure completely the ends thereof, are duly adapted to the great object of promoting the glory, the prosperity, and the welfare, of the whole nation, decree the following **POLITICAL CONSTITUTION**, for the good government and correct administration of the state.

“The Spanish Nation consists of all Spaniards of both hemispheres. The Spanish Nation is free and independent, and is not, and cannot be, the patrimony of any person or family. The sovereignty resides essentially in the Nation, and the right of enacting its fundamental laws belongs exclusively to it from this same principle.

“All free men born and dwelling in the Spanish dominions, and their children, are Spaniards; also foreigners who may have obtained from the Cortes letters of naturalization: likewise those who without them obtain naturalization according to law, in any village or town of the monarchy; and manumitted persons, as soon as they obtain their liberty in Spain.—All Spaniards are bound, without any distinction whatever, to contribute, in proportion to their means, to the expenses of the state, and to defend their country in arms, whenever the law may demand their services.

“*The Religion of the Spanish Nation is and shall be perpetually Catholic, Apostolic, and Roman—the only true religion. The Nation protects it by wise and just laws, and prohibits the exercise of any other whatever.*

“The Government of the Spanish Nation is a limited hereditary monarchy. The power of making laws is fixed in the Cortes jointly with the King. The execution of the laws is fixed in the King. The application of the laws in civil and criminal causes, is placed in the tribunals established by the law.

“Those are Spanish Citizens who descend from parents who are both of the Spanish dominions of either

hemisphere, and are settled in any town or district of the same. That foreigner is also a citizen who, already enjoying the rights of a Spaniard, may have obtained from the Cortes special letters of citizenship. To enable a foreigner to obtain from the Cortes such special letters, he must either have married a Spanish woman, or have brought into and established in Spain some invention or valuable branch of industry, or have acquired property, from which he pays a direct contribution or tax; or have established himself in trade with a capital in the judgment of the same Cortes adequate and considerable; or have performed marked services for the welfare and defence of the Nation. Those also are citizens who, being the legitimate offspring of foreigners settled in Spain, and being born in the Spanish dominions, have never quitted them without the leave of Government, and who, having completed their twenty-first year, have settled in any town of the Spanish dominions, exercising therein any profession, office, or useful branch of industry. The Cortes leave open the channels of virtue and merit to Spaniards reputed of African origin on either side, to become citizens: accordingly, the Cortes will grant letters of citizenship to those who may perform reasonable services to the country, or to those who distinguish themselves by their talents, diligence, and good conduct, on condition that they are the children in lawful marriage of fathers naturally free, that they are married to a woman also naturally free, and are settled in the Spanish dominions, exercising any profession, office, or useful branch of industry with an adequate capital.

“Citizens alone are eligible to municipal offices, and permitted to vote respecting them in those cases pointed out by law. The condition or quality of a Spanish Citizen is lost by obtaining letters of naturalization in a foreign country, by accept-



ing employment under any other government; by any sentence imposing severe or infamous penalties, as long as it remains unrevoked; and by residing five years following out of the Spanish territory, without a commission or leave of Government.

"The exercise of the same rights is suspended in virtue of any judicial prohibition from physical or moral incapacity; in cases of bankruptcy, or of debt to the publick; in the state of domestic servitude; from not holding any employment, office, or known means of living; and from having undergone a criminal prosecution. *From the year 1813, all those who claim the rights of citizenship must know how to read and write.*

"The Cortes consists in the union of all the deputies that represent the Nation, nominated by the citizens in the manner that shall be mentioned. For every 70,000 souls there shall be one deputy to the Cortes. For the election of these deputies, parish, district, and provincial meetings shall be held. The parish elective meetings shall be composed of all citizens settled and resident in the district of each respective parish, including the secular ecclesiastics. These meetings shall always be held in the peninsula, the islands, and adjacent possessions, on the *first Sunday* in October of the year previous to the meeting of the Cortes. In the ultramarine provinces they shall be held the *first Sunday\** in December, fifteen months before the meeting of the Cortes. In the parochial meetings there shall be appointed for every 200 inhabitants a parish member.—The parish meeting shall select eleven *umpires of their number* by plurality of votes, in order that they may elect the parish member.—Should it be necessary in the parish meeting to name two parish members, it shall then select twenty-one

umpires of their number; if three, thirty-one; in no case the selected to exceed this number. To be entitled to be appointed parish member, it is necessary to be a citizen, twenty-five years of age, an inhabitant, and resident in the parish. At the appointed time of election, the citizens, having met, shall go to the parish church with their president, when shall be celebrated a solemn mass of the Holy Ghost by the parish priest, who shall deliver a sermon corresponding to the occasion. Church being over, they shall return; and the business of the meeting shall commence by nominating two examiners and a secretary among the citizens present; the whole with open doors. The president shall then inquire if any citizen has any complaint to make of bribery or corruption in the election of any particular person; and should such a charge be made, public and verbal explanation shall immediately take place. The accusation being proved, the guilty shall be ineligible to vote or to be voted for. Slanders shall suffer the same punishment; and from this sentence no relief can be admitted. The appointed umpires shall retire to a separate place before the meeting is dissolved, and, conferring together, shall proceed to nominate the elector or electors for the parish. The appointment of the electors being proved, the meeting shall immediately dissolve, and the citizens who formed it shall go to the parish church, where a solemn *Te Deum* shall be chanted.

"The elective meetings of the district shall be composed of the parochial electors, who shall assemble at the head of each district, for the purpose of nominating the elector or electors who shall proceed to the capital to elect the deputies to the Cortes. To be an elector of district, it is necessary to be a citizen in the exercise of legal rights, twenty-five years of age, and settled and resident in the district.—

\* All the subsequent stages in the elections are conducted on the same day, and with similar forms of a sermon and mass.

He may be either a layman or of the secular clergy.

"On the appointed day, the district electors shall assemble with their president, with open doors, and shall proceed to the election of a deputy or deputies. To be eligible as a deputy to the Cortes it is requisite to be a citizen in the exercise of his rights, twenty-five years old, born in the province, or settled therein with a residence of at least seven years, whether a layman or secular ecclesiastic. It is besides required that he should possess a suitable annual income, proceeding from real personal property.

"The secretaries of state, the counsellors of state, and the officers of the royal household, are ineligible as deputies to the Cortes. Neither can any foreigner be eligible, although he may even have obtained letters of citizenship from the Cortes. No public officer employed by Government shall be elected deputy to the Cortes by the province in which he discharges his trust.

"The Cortes shall assemble every year in the capital of the kingdom, in a building appropriated to this object alone. The session of the Cortes shall continue three months in each year, beginning on the first of March. *The deputies shall be renewed entirely every two years.* The deputies cannot be elected a second time without another deputation intervening; (that is, *a member is not eligible to two successive parliaments.*) All the deputies shall take the following oaths on the holy Evangelists:

"I swear to defend and preserve the Catholic, Apostolic, and Roman Religion, without admitting any other into the kingdom.

"I swear religiously to guard and keep protected the political Constitution of the Spanish Monarchy, sanctioned by the general and extraordinary Cortes of the Nation, in the year 1812.

"I swear to conduct myself well and faithfully in the trust the Nation

has committed to my care, considering entirely the good and prosperity of the Nation. If thus I act, may God reward me; and if not, may God be my Judge."

"In those cases where the secretaries of state have any communications to make to the Cortes in the name of the King, they may attend the debates, and may speak therein, *but they cannot be present on proceeding to the vote.* The sessions shall be public, and in those cases only that require reserve can a secret sitting be held. The deputies shall be inviolable for their opinions, and in no time or case, nor by any authority, can they be recriminated for them. In criminal cases, they cannot be tried except by the tribunal of the Cortes. During the period of his deputation, no deputy can accept for himself, or solicit for another, any employment or grant from the king, nor any degree of increased rank."

Some of the more peculiar powers of the Cortes are, to "approve, previously to ratification, the treaties of offensive alliance; to issue ordinances to the army, the fleet, and to the national militia, in all their branches; to establish a general plan of public instruction in the whole monarchy, and approve that which is intended for the education of the Prince of Asturias."

"Every deputy possesses the power of submitting to the Cortes the sketch of new laws. Decisions shall be given by an absolute majority of votes; and it shall be necessary that there be present a majority of the total number of the deputies composing the Cortes. The King may refuse his assent to a bill, giving at the same time a statement of his reasons for refusing it. If the same bill should be proposed in the Cortes the following year, and be admitted, approved, and presented to the King, he may refuse his assent a second time.— If the same bill should be proposed a third time, and be admitted and



approved in the Cortes of the following year, *it shall be understood that the King gives his assent*; and on presenting it to him, he will give it.

"Previously to separating, the Cortes shall name a Committee, which shall be styled *The permanent Committee of the Cortes*, composed of seven individuals. The powers of this Committee are, to keep a vigilant eye on the observance of the Constitution and the laws; to report to the succeeding Cortes any infringements thereon which it has observed; and to convoke the extraordinary Cortes in those cases prescribed by the Constitution, &c. The Cortes extraordinary shall be composed of the same deputies who form the ordinary one; and shall be convoked in the three following cases. In the first, when the crown shall become vacant. In the second, when it is impossible for the king in any manner to conduct the government; or should he be desirous of abdicating the throne in favour of his successor. In the third, whenever in critical circumstances and important affairs the king may think proper that they should assemble.

"The person of the king is sacred and inviolable, and is not subject to responsibility. The executive authority resides exclusively in him." The following are among the restraints on his authority. He cannot under any pretext prevent the assembling of the Cortes, or suspend or dissolve them, or in any manner embarrass their sessions and deliberations. He cannot quit the kingdom, or make any offensive alliance or special commercial treaty with any foreign power, without their consent.

"The ministers of public affairs shall be seven—namely, the minister of foreign affairs; the minister of public affairs of the government of the kingdom; the secretary for the colonies; the secretary of public affairs of mercy and justice; the sec-

retary of the revenue; the secretary of war; and the secretary of the navy.—There shall be a Council of State, composed of forty individuals. These shall be precisely as follows; namely, four ecclesiastics and no more, of known and approved intelligence and merit, two of whom shall be bishops; four grandees of Spain, and no more, adorned with the necessary virtues, talents and information; and the remainder shall be chosen among those subjects most distinguished for their intelligence and education, or for signal services in any of the principal branches of the administration of the government of the state. All the Counsellors of State shall be appointed by the King, at the presentation of the Cortes, who, on each vacancy, shall nominate three for his choice. The Counsellors of State cannot be removed without sufficient reasons proved before the supreme Court of Justice. The application of the laws in civil and criminal affairs belongs exclusively to the tribunals. Neither the Cortes nor the King can, in any case, exercise judicial authority, advocate in depending causes, or command the reversal of concluded judgments. The laws shall fix the order and formalities of proceeding; which shall be uniformly the same in all the courts; and neither the Cortes nor the King can deviate from them. The magistrate of every settlement shall discharge the duties of a reconciling court; and all persons intending to sue, either in civil matters or on account of wrongs, must appear before him to compose their differences.—The magistrate, with two honest men named by each party, shall hear the complaint and the reply, shall inform himself thoroughly of the arguments on each side, and, consulting the opinions of his associates, shall take such measures as may appear to him best adapted to put an end to the further progress of the litigation; as in fact it shall be terminated if the par-

ties remain satisfied with this extrajudicial decision. Without proof that reconciliation has been attempted, no lawsuits can be commenced.

"No penalty that may be inflicted for whatever crime, can attach, in any manner, to the family of the sufferer, but shall carry its whole effect precisely on the individual who deserves it.

"If the safety of the state should require, in all the monarchy or in a part of it, the suspension of any of the formalities prescribed for the arrest of delinquents, the Cortes have power to decree it for a certain period.

"No Spaniard can be exempt from military service whenever he is regularly called on by law.

"Preparatory schools shall be established in all the towns of the monarchy, in which children shall be taught to read, write, and cypher, and be instructed in the catechism of the Roman Catholic religion, which shall also contain a brief explanation of their civil duties. There shall be founded and regulated an adequate number of universities, and such other establishments of education as may be thought proper for teaching the sciences, literature, and the fine arts. The general plan of education shall be uniformly the same in the whole kingdom, all universities and literary establishments, where the ecclesiastical and political sciences are taught, being bound to explain the political constitution of the Spanish monarchy. There shall be a Board of Superintendence of Education, composed of persons of known intelligence.

"All Spaniards have liberty to write, print, and publish their political ideas, without any necessity for a license, examination, or approbation previously to publication, subject to the restrictions and responsibility established by law.

"Until eight years after the Constitution has been carried into practice in all its particulars, no altera-

tion, addition, or correction, whatever, can be proposed in its provisions."

To the Editor of the Christian Observer.

FROM your volume for last year (p. 873), I have learned, with much pleasure, that the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge have extended their benevolent exertions to the interesting colony in Pitcairn's Island, by a donation of books and tracts. On turning to the Report of the Society, I find in the Appendix an affectionate letter which accompanied the gift, and which I transcribe, chiefly for the sake of the passage which I have marked in Italics.

"To John Adams and others on Pitcairn's Island.

"Calcutta, July 15, 1819.—It is with peculiar pleasure that I take an opportunity of sending to you, by Captain Henderson, of the ship *Hercules*, a small stock of religious books, of which, probably, your society on Pitcairn's Island may stand much in need. They are a present from a Committee of the Society for promoting Christian knowledge established in this country; and I am sure that the prayers of this Committee attend their present, that the books may lead to the advancement of you all in religious knowledge, and in Christian holiness of life. You will find books of instruction fitted for all ages; and may God Almighty prosper you in the use of them!

*"At some future time, perhaps not very distant, you may find opportunities of imparting the knowledge which you acquire to the natives of other islands, in which the name of Jesus Christ is not known; and may become blessed instruments in the hand of God for extending the kingdom of his Son our Lord. I trust that you will eagerly seize any such occasion; and that by the example of your own lives, and by bringing up your children in habits*



of piety and virtue, you will recommend the Christian religion to others as the only means of attaining true happiness here and hereafter. The Committee would be very glad to hear of the welfare of your little society; and I am, with every good wish and prayer," &c. &c.

It is a pleasing spectacle to behold Christians in so many parts of the world becoming deeply anxious for the salvation of the heathen; and to observe so many of the modern discoveries which have been made in geography promptly taken advantage of by religious societies for disseminating the knowledge of the gospel of Christ. The extension of the arts of civilized life, and even the progress of arms, are often thus rendered subservient by the great Head of the Church, to the fulfilment of his designs in the extension of his spiritual kingdom. The Missionaries of Christendom, while exploring new countries, and contributing largely to our geographical treasures, are presenting to the natives the best boon which man can bestow upon his fellow creatures; and are rendering their exploratory migrations interesting not merely to statesmen, or merchants, or men of science, but to every Christian who desires to behold the knowledge of his Redeemer "cover the earth as the waters cover the sea."

The establishment of Christian Missions in newly discovered countries, or countries hitherto little known, will produce *this*, among other beneficial effects, that the natives will receive from polished nations whatever is useful for them to know, without the risk of those moral evils which have usually followed the first intercourse of savage with civilized countries; nay, with the probable prospect of a vast improvement of their character, as well as the accession of new temporal comforts and advantages. This is already evinced in the recently converted islands in the South Seas, and

extends in a great degree even to those of the natives whose profession of Christianity is only nominal; but how much more to those who have received the Gospel "through faith unto salvation."

It is another pleasing feature of Christian Missions, as at present conducted, that, in addition to the extension of education, and the creation of intellectual wants, they carry in their train many benefits of another and, to the ideas of a savage, less dubious kind. The Moravian Missionaries have always made it an indispensable part of their plan to introduce useful arts, and thus to ameliorate the physical as well as moral condition of their converts. Other Missionaries are now doing the same. In the Church Missionary Society, for instance, the liberated Negroes are learning to cultivate the ground, to form roads, to build houses, and whatever else can tend to their accommodation, and foster habits of industry and good discipline. The New Zealanders, in like manner, are learning to cultivate useful European and Asiatic esculents, particularly corn, and to avail themselves in various ways of their hitherto neglected native riches, under the direction of European industry and intelligence. Spectacles like these must gladden the heart of every true philanthropist, while, in the eyes of the Christian, their connexion with yet higher objects will greatly enhance their value.

I am glad to find that Pitcairn's Island—which, though not a savage or heathen land, has similar, and, in certain respects, even higher claims on the attention of the Christian world—has not passed unnoticed; and that, in addition to the mental treasures before mentioned, charitable individuals in India have sent out a liberal supply of tools, live stock, seeds, vegetables, fruit trees, &c. (See *Christ. Observ.* for 1820, p. 276.) I am anxious to impress the great utility and importance of this

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species of charity; though I am not a sufficient judge to what extent it can be properly taken up by Missionary Societies; but probably many individuals would feel disposed to assist in it, if suitable channels were opened for the purpose; and Missionaries seem the persons best qualified to carry the design into effect. Their labours, in this respect, far from impeding, would greatly promote their higher objects.

Why should not the hand of enlightened charity do for savage nations what self-interest is doing in the French West India Islands?\*

\* I throw into a note an interesting account of some benevolent efforts of the kind to which I allude, which have been recently directed by order of the French minister of marine in the French West India Islands.

The first object of these improvements was to introduce a graft of the genuine coffee-tree of Moka, and to institute comparisons between it and the trees originally indigenous to, or that have been naturalized in, the Antilles. A number of other plants are to be submitted to similar experiments.

By express orders from the king, his majesty's ship the *Golo*, under the command of M. le Baron de Mackau, was despatched from the Isle of Bourbon, to convey to Cayenne and the French Windward Islands—

1. The Martin, a voracious Indian bird that feeds on insects, and has long been naturalized in the islands of France and Bourbon, and is particularly wanted in French Guiana, to exterminate a species of caterpillar which every year makes immense havoc in the product of the cotton tree.

2. The fish called Goramy. It is conceived that this fish, originally brought from China and Batavia, and which has also been naturalized in the Isles of France and Bourbon, might easily be made to multiply in the fresh waters of the different colonies, so as to supply the inhabitants with an agreeable, salubrious, and abundant resource of subsistence.

3. Several sorts of plants, and seeds of different vegetables indigenous to Asia or Eastern Africa, for the sustenance of men or animals, or conducive to the objects of industry.

Much praise is due to the planners of our voyages of discovery, who have very generally kept this benevolent object in view. The name of the late Sir Joseph Banks deserves honourable mention in this connexion.

If the desultoriness of the foregoing remarks should not exclude them from your pages, I would beg permission, while on the subject of Pitcairn's Island, to add the following account of that interesting settlement, as a sequel to the narrative of its discovery contained in one of your volumes, (*Christian Observer*, 1815, p. 858.) It was drawn up by Captain Henderson, the officer mentioned in the letter of the Calcutta District Committee, and sent by him to the *Calcutta Journal*, July 15, 1819, the very day on which that letter is dated. His communication is as follows.

"We made Pitcairn's Island on the morning of the 18th of January, 1819; and I make it to lie in lat. 25 deg. 58 min. south, long. 130 deg. 23 min. west, nearly the same

The *Golo* arrived at Martinico, on the 1st of April, 1819, after having touched at Cayenne, in which last territory were landed and deposited eleven of the birds called Martins; twenty-five individuals of the species of fish called Goramy; six different species of vegetables, yet in their growth, including a number of shoots of the coffee-tree of Bourbon, of the first quality; eight different species of seeds, among which were those of the cotton-tree, of the rice of Batavia and Bengal, and of white maize.

The above vessel also disembarked at Martinico, thirty-nine goramys; seventy species of flourishing vegetables, among which were the coffee-tree of Bourbon, the pepper-tree, the mangosteen, the real bread-fruit tree, and different varieties of the sugar-cane; also eighteen species of seed, chiefly those of the varieties of the cotton tree, of rice, and of maize, of the same kinds as those deposited in Cayenne, with two vultures from the Cape of Good Hope, there called Messengers, or Secretaries, of a kind that are at constant warfare with serpents.



as Sir Thomas Staines. On getting within two or three miles of the shore, we observed a boat coming off, which was very small, being one given to them by an American that had touched at the island about eighteen months before. On approaching us, the first thing they asked was, whether we were a man of war or a merchantman, American or English? On being answered, that we were a trading ship under British colours from India, they came on board, nine in number, and all young men.

"After breakfast I went on shore, at seven A. M., and was received on the rocks by old Mr. Adams, and all the other inhabitants of the island; but not before the islanders that were in the boat with me had given a shout or cry peculiar to themselves, to signify my being a friend. I delivered to Adams the box of books from the Missionary Society in London, and a letter from Adams's brother, who is still living at Wapping in London. I read this letter to him, giving him a description of his family, mentioning the death of one sister and the prosperity of another. This affected him much, and he often repeated that he never expected to see this day, or indeed one of his countrymen more.

"I then ascended the rocks, and was led through groves of bread-fruit, cocoa-nut, plantain, and what they call the Tea-tree, till we reached their village, forming an oblong square. Their dwellings are all of wood, and very ingeniously contrived, so as to be shifted at pleasure, and were uncommonly clean. They had also built one or two houses with second stories since the frigates were there.

"The following particulars were related to me by Adams, respecting the mutiny of the *Bounty*; and I believe them to be correct, as old Adams said several times to me, 'You shall hear nothing from me but the truth.'

"A few days after leaving Otaheite, while still to windward of the

Friendly Islands, Christian and Captain Bligh had a quarrel before Captain Bligh went to bed. When Christian came on deck in the middle watch, he called one of the quarter-masters, named Quintal, aft, and said he wanted to leave the ship, as the conduct of the captain was insupportable, and wished Quintal to assist in making a raft of the spare spars, as he was determined to leave the ship, and did not wish to distress the crew, or thwart the voyage by taking any body away with him. Quintal remonstrated, and said if he went all would go; and proposed to seize the captain and turn him off in the long-boat, which was agreed to by the whole watch then on deck, and put into execution immediately.

"Adams was in his hammock at this time, as he belonged to the watch below, which was called up one by one, told what had taken place, and asked whether they would go or stay, leaving it entirely to themselves, no force being used to any one but Captain Bligh.

"They then went to one of the islands, Tubi, to make a settlement, but could not agree with the natives. The majority were then disposed to steer for Otaheite; and thither they went, taking with them two of the natives, who would not leave them.

"When they arrived at Otaheite, the stores, sails, and all other moveable articles, were shared out among the crew. The *Bounty* fell to the lot of Christian and eight others, who, after taking on board live stock, some women, and two natives of Tubi and two of Otaheite, left the island in the night, Christian not acquainting any person whither he was going, until out of sight of the island. He then communicated his intention to his shipmates, who approved of his determination; and they steered for Pitcairn's Island, where they landed all the useful articles from the *Bounty*, and set her on fire off the northeast end of the island, to prevent being dis-

covered ; but she drove on shore before she was entirely consumed, though there is not a vestige of her now to be seen. They carried their precautions so far as even to destroy all the dogs, for fear the barking of these animals might at any future time betray them.

"About four years after they landed on the island, one of their wives died, which was Williams's. The rest agreed to give him one of the black females, or natives of Otaheite, as a wife, to supply the place of his former one ; and this caused the first disturbance on the island, and the consequent death of Christian and four others,—namely, Brown, Martin, John Mills, and John Williams, as also of two of the Otaheitan. Christian was the first, who was shot while at work in his yam plantation.

"The next disturbance took place about three years afterwards, and arose from one of the remaining Otaheitan refusing to work : but he was killed before he could do much mischief, except his wounding old Adams in the right shoulder. He attempted indeed after this to knock his brains out : but Adams being a strong man, parried off the blow, though not without having his left hand much shattered, and losing his forefinger. Before he could repeat this blow Quintal dispatched the first Otaheitan : and the other, his companion, ran off to the woods ; but coming back a few days afterwards, the women killed him in the night, while asleep, as they were afraid he might treacherously kill some of the Englishmen, to whom they were more attached than to their countrymen. Thus only four Englishmen were left, of whom one went mad and drowned himself, and two died natural deaths ; the last, about eighteen years ago, 'leaving me,' says Adams, 'to bring up their children, which I have done in the most Christian-like manner my means would allow.' They say a prayer in the morning, one at noon,

and another at night, and never omit asking a blessing or returning thanks at meals.

"Adams is now fifty-seven years of age ; has three daughters and one son : the last is about fourteen years old. The whole of this little community are in number forty-five, including men, women, and children. Christian left three sons, who are now all alive on the island. They have had two births since the frigates were there ; they were then forty-three, and not forty-eight, as stated by Sir Thomas Staines. Adams said, this must have been a mistake, as no deaths had occurred since the ships left them. They have plenty of fowls, goats, and hogs, on the island ; and I left them a ram, two ewes, and a lamb of the South-American breed, as well as some potatoes, wheat, and paddy, for cultivation, with such other useful articles as the ship afforded.

"Adams reads the Bible to the islanders every Sunday evening ; but he has not been able to get any of them to learn to read for want of a spelling-book, of which he had only a few leaves. Their greatest want was implements for agriculture, mechanic tools, and cooking utensils, of which we could only supply them with our pitch-pot, one or two spades, and a saw, with a few knives and forks, some plates, a few pairs of shoes, and the reading glass of my sextant for old Adams, whose sight was failing.

"Five Otaheitan women and old Adams alone remain of the original settlers. Two ships had been seen from the island before the frigates appeared ; but although they were near enough to see the people on board them, and made signs to them from the shore, they did not land. There were no canoes built on the island at that time, so that they could not go off.

"These are the principal facts with which my memory furnishes me at present ; but I hope I shall be able to give you a better description of



the island and its inhabitants when I return again to Calcutta."

In the Sydney Gazette, New South Wales, another account of Pitcairn's Island appeared about the time Captain Henderson was writing the above in Calcutta. It is the substance of a narrative given by a woman of Otaheite who was the wife of Isaac Madden, one of the mutineers. It enters into a detail of the births, deaths, and marriages on the island; and particularly describes some dreadful quarrels which occurred in consequence of drinking ardent spirits, which the settlers had contrived means to distil. The concluding paragraph presents the following intelligence respecting the actual condition of the island.

"They have hogs and fowls, and are very diligent in cultivating the ground. The dress their food like the Taheitans (Otaheitans,) having no boilers. They make cloth, and clothe themselves like the Taheitans. They have sent away their still, the fruitful cause of so much mischief, in the American vessel that called last; and they have obtained a boat from her, which adds greatly to

their comfort. The women work hard in cultivating the ground. This woman's hands are quite hard with work. They have a place of worship, and old Adams officiates three times every Sabbath. He prays extempore, but does not read. Their ceremonies of marriage, baptism, and at funerals, are very simple. It does not appear that any of the people have learned to read. The first settlers discouraged the Taheitan language, and promoted speaking English. This woman, however, can speak neither English nor Taheitan, but a jumble of both. They speak of seeing two ships some years ago, which kept in the offing, and did not come near the island. Except Master Folger, as they call him, and the two king's ships, they have seen no ship till the American that brought away Jenny. Jenny says they would all like to come to Taheiti or Eimao. We were thinking that they would be a great acquisition at Opunohu, along-side of the sugar-works, as they have been accustomed to labour, for the Taheitans will not labour for any payment."

VIATOR.

## REVIEW OF NEW PUBLICATIONS.

*Sermons, by the late Very Rev. ISAAC MILNER, &c. &c.*

(Concluded from page 35.)

WE resume, with great pleasure, our review of these valuable volumes; and the further we proceed in the consideration of them, the more we are attracted by the genuine piety, simplicity, and affection, and the familiar but persuasive earnestness which prevail in them, and which so soften the force of the author's intellect, and irradiate the depths of his theological knowledge—qualities, notwithstanding his efforts to conceal them, that are still

apparent throughout—as to bring down every sentiment to the common level, and to render them applicable to the immediate practical benefit of the mass of his hearers. In these discourses we seem to be admitted to the private conversation of the venerable author. We hear his weighty remarks: we perceive his superior and intimate knowledge of his subject: we are convinced of his affection to us; and we cannot help feeling a confidence and repose of mind in adopting his counsel. Religion, as exhibited by him, becomes a practicable as well as a

most momentous concern, about which we are not left to fluctuate in hesitation and uncertainty, but are roused to an immediate and determined effort to comply with its demands.

Such are the impressions with which we rise from these sermons. We cannot convey an adequate conception of them by any observations we may make. They must be read, and read devoutly, in order to be duly appreciated. We proceed, however, to give the best idea we are able of their solid excellence, and of the important decisions on a variety of great questions in religion, which are to be found in them.

The sixth sermon of the first volume is on John xx. 17. *Go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God.* The subject discussed is, What are the genuine marks by which a person may be rationally authorized to take comfort to himself that he preserves the character of a child of God? The following are amongst the signs which the Dean enumerates:—1. A serious concern respecting the salvation of Christ. 2. The choice of God to be our Father, and our coming to Him by the new and living way, through Christ the blessed Peace-maker. 3. A spiritual union with God as his adopted children, who hold communion with Him, and walk before him in his holy faith and fear. 4. A sympathy and fellowship with all the true servants of God. 5. An understanding enlightened to see the excellency of having the righteousness of Christ; and affections so fixed on heavenly things that the comforts, pleasures, pomps, and vanities of this earth become, in the comparison, insipid and unsatisfying. The application which follows is directed to administer consolation to the humble, to detect the vain excuses of the double-minded, and to alarm the careless and worldly.—We are

tempted to quote largely from this sermon; and the passages we are about to extract, though detached from each other, will be found to contain very weighty observations. To the charge of using “cant terms,” the Dean gives this prompt answer:—

“Let no man tell me, that, in calling good men children of God, I use cant terms, or mystical, unintelligible terms; rather, let any one so disposed be ashamed to have forgotten that even in his Catechism he owns that at baptism he ‘was made a child of God, and an inheritor of the kingdom of heaven.’” Vol. I. pp. 194, 195.

The scriptural caution with which he speaks of the character of the true believer in Christ, appears from such expressions as the following:—

“I mean those who have fled for refuge to Jesus as their only hope, and have shewn, by their sound Christian fruits, that He is their only hope, and that they are entitled, (on true scriptural grounds) to be denominated heirs of the promises.” Vol. I. p. 193.

And thus throughout these discourses a careful reader will perceive that nothing is stated crudely or drily, as the dogma of a party-creed, or the section of an abstract theory. The venerable writer rises far above such considerations: his language is that of a person deeply imbued with the spirit of the Bible, and with the sentiments of our Reformers, and constantly aiming at the edification and salvation of his hearers. This will be further apparent from the following passage, which contains both an able discrimination of different characters, and a view of the manner in which they should respectively be treated.

“The most precious remedies become poisons, when circumstances are changed. To a downcast, disquieted, humble soul, afraid of sin, disliking the ways of the world, and panting after holiness, I preach the blessings of the Gospel,—a crucified Saviour, and the forgiveness of sins,—and the man



will soon break out in songs of deliverance. Whereas, by the very same process, either with a careless open sinner, or with the Pharisee, I should harden the heart still more, and still more blind the eyes. To his mind, the holiness, the extensiveness, the terrors of the law of God must be explained; and the man must be convicted of the guilt of those depths of sin which he seems not as yet in the smallest degree aware of. Like the Jews of old, he is either totally negligent, or he is going about to establish his own righteousness, and does not submit to the righteousness of God; or, lastly, he is of an Antinomian stamp. This character must be dissected and exposed, in order that he may be convicted; may repent in dust and ashes, and cry out, Unclean, unclean!—The man, however, is not incurable. God forbid! The Gospel of Christ is the true medicine for every case; but we spoil all the work if we mistake and confound those true marks and indications which distinguish one class of men from another. It may be hard to say whether I do more harm by preaching 'Peace, peace!' to a mere nominal Christian, to a wicked worldling, who has obtained no saving interest in the Redeemer's merits; or by denying to a sincere believer and honest follower of Christ that consolation and rest to his conscience which the Scriptures hold forth to such characters. In both cases I should act very ignorantly, and very unfaithfully. The true servant of Christ has a right to look up to the Father of Jesus as his Father, and to Jesus himself as his own Elder Brother: and if this be so, why is not the man to be told so in so many plain words? But in regard to one who by sin is daily crucifying his Saviour afresh, there can be neither truth nor propriety in applying the same language to him: he must in the first place deeply repent in dust and ashes, and, by prayer and application for mercy at the Throne of Grace, through Christ, must have acquired ground to believe that he has an appropriate interest in the merits of the Redeemer." Vol. I. pp. 195—197.

The Dean's view of the doctrine of universal redemption is too important to be given in any but his own words.

"It is very true, and be it ever remembered with unfeigned and universal gratitude, that Christ is the propitiation for

the sins of the whole world.' So far, every human creature that treads this globe may be said to have an important interest in the death and sufferings of Christ. Indeed, so very important is this truth, that it is the very first consideration that gives any good ground for hopes of pardon to a guilty sinner, and affords ease to his burdened soul. Here he fixes his foot; and though surrounded with fears and mis-givings, with doubts and uncertainties, with guilt and danger, still he may bid defiance to despair:—'Christ died for all sinners, without a single exception: I am a sinner: who is he that condemneth? The gate is strait, I do believe; but no one shall tell me it is not open.' Such is the poor penitent's argument—and, God be praised, it is a perfectly sound argument—and here his interest in Jesus Christ is so far effectually established. I say *so far*, because it is the very term, *so far*, which precisely suits the case. For here we are most carefully to distinguish and remember, that this is by no means that interest in Christ which enables the sinner to cry 'Abba, Father,' in the true spirit of adoption: this is not that interest in Christ which a sanctified, penitent servant of God has obtained, who looks up to God, through the power of the Holy Spirit, enabling him to put his whole trust in him, as a reconciled God and Father in Christ Jesus, who has purchased for him this spiritual sonship, and is not ashamed himself to call him brother.

"Once more: This general, or rather universal, interest in the Redeemer of which I have been speaking, important as it is, is no more than what the greatest (and I may add, the most impenitent) sinner alive may have.—Nay, he actually has it, whether he ever chooses to make use of it or not: and, on the dreadful supposition that he dies impenitent, it will be at the last day his greatest condemnation, that he did not, while alive, make use of this interest: that he did not come to the light, while it was in his power to do so, but loved darkness rather than light, in consequence of his deeds being evil.

"There is, therefore, something further to be acquired beyond this *general universal interest* in Christ Jesus; something to be done by which an *appropriate* interest may be established between the Saviour and the sinner; something on

which may be grounded the aforesaid relationship of Father and son, between Almighty God as a Father, and the penitent sinner as one of his children; between Christ Jesus the Elder Brother, and the penitent sinner as brother and joint-heir with Christ his Lord. In other words, that general interest which all mankind have in the salvation and redemption by Jesus, must be carried into effect by every man for himself, in each particular case, in order that Christ may not have shed his blood in vain." Vol. I. pp. 198—200.

The delineation of the double-minded man is full of instruction.

"Double minded men in religion are very common characters. It is not every one who has no sincere and hearty enjoyment in religion, that runs uniformly with greediness after sin. There are many who have no fixed, determined plan of conduct; no one great end in view; and hence every blast of temptation carries them aside. 'A double-minded man,' says St. James, 'is unstable in all his ways.' Often they may secretly acknowledge they are going on amiss, and they are hoping, day after day, that they will live better; and this is to take place when such and such difficulties are removed: and in this way, when natural conscience is in a degree stirred up and become troublesome, they bribe it to be still and easy, by vain and fruitless promises of amendment.

"Again: Sometimes, under a discourse from the pulpit, they are impressed with a comfortable and alluring view of religious practice. At other times, the discourse quite alarms and terrifies them: It will not, say they, do for me to proceed further in this course: I must reform: I am unhappy in this world; and in the next I shall be miserable for ever, if I die in my present condition. Again: In some instances, afflictions, family losses of near and dear relatives, become the cause of a transient seriousness—yes, transient seriousness—for it is no more than transient. All this time the heart is entangled with one or another idol. I cannot tell you who or what the idol is; for there are many gods and many lords that have dominion over men. All I can with certainty say, is, it is not the God of the Scriptures, it is not the God of Israel, that such men worship. It

may be Baal, or some other false god of equal efficacy, between whom and the true God men are halting in their judgment as to whom they shall follow, and this sometimes for a long time together.

"Now if these observations, by the blessing of God, touch the conscience of any one present, my prayer is, that conscience may do its office to the salvation of the soul; that conscience may stir up the mind to inquire what the idol is, which prevents the owner of this conscience from obeying his own good sense and reason, as well as the kind motions of the Spirit of God. Perhaps you would have real delight in religion; but there are certain persons, whose esteem you would not lose, who will infallibly be displeased with you: perhaps you are at present oppressed with worldly business which must not be neglected; and by and by, when your affairs are settled, you hope to begin to attend to the concerns of your soul. Or again; Perhaps you have some favourite passion, which must be indulged and gratified at present—you cannot part with it. You may abstain from guilty indulgences for a time, but your patience is worn out; and in proportion as you have pacified conscience a little, the violence of its accusation abates; and then your fears abate also, and the deceitfulness of false pleasures again overcomes your resolutions. Thus you go on, sinning, and reforming and sinning again—then fresh qualms of conscience rouse your religious paroxysms; you mix with good people and attend the means of grace, and you are soon puffed up with your supposed admirable progress—and again soon thrown off your guard by hearkening to the solicitations of your old passions for sensual or worldly pleasures. It is in the indulgence of these that your real inclinations are placed, your real enjoyments consist; and not in the least in the pure, spiritual delights of communion and fellowship with God as your Heavenly Father, or with Christ as your Elder Brother. Yet you must pay some formal attention to outward duties at least, else qualms of conscience will soon return, and become very restless and troublesome. Conscience, therefore, must be bribed from time to time. Perhaps, on some occasions, you run the full length of fashionable sins: then the pleasures themselves become tiresome, and remorse seizes your mind, harassed with guilty reflections, at a time when



perhaps your health totters, and your bodily frame is exhausted by the repetition of wicked indulgences. Once more: When in a very low frame both of body and mind, this poor unstable mortal becomes religious again—and again runs over his double course of sin and reformation.—Wretched man! how long wilt thou halt between the two? how long wilt thou waver? Reflect on thy situation: The truly godly scarcely dare associate with thee, for by thy bad conduct thou bringest disgrace on the best of causes; and men who are altogether of a wicked stamp do not esteem thee.

“Christian brethren, there are few cases which lay open more thoroughly the vanity and inefficacy of mere human resolutions, than those which I have been now describing. They are not cases of downright hypocrisy, in the gross sense of the term; there exists in them a degree of sincerity: and there exists also a contention between a sense of guilt and the violence of strong passions: and this strange compound is agitated with a belief of another world, and the fear of condemnation at the day of judgment. The several ingredients in this depraved compound prevail alternately, and produce the abovementioned woful rounds of wicked indulgence and temporary repentance.

“Maladies of this sort are both awful and very common. But it has not been my intention to describe the distemper without pointing out the remedy. Recourse must be had to the great Physician of souls, and that instantly. In the right application of the Gospel consists the cure. The system of mere resolving and intending to amend, in a man's own strength, has been sufficiently tried, and constantly found unequal to the task of producing a thorough and lasting change. The understanding is convinced of guilt in such cases, but the heart is unchanged.” Vol. I. pp. 217—220.

Long as is this passage, we must quote another before we dismiss this discourse. It is on the fundamental point of the indispensable necessity of faith in Jesus Christ as the essential principle of all good practice. The Dean had just remarked, respecting the necessity of our employing our utmost efforts and exerting all our powers in working out our salvation,—

Christ. Observ. No. 230.

“How often are we to repeat, that, after all, though not saved by works, religion is a work, and the greatest work you can undertake? You must work with every faculty you possess. How often am I to point out, that the great secret consists in working in a right way? There cannot possibly be too much exertion, provided men do but work on Gospel principles.” Vol. I. p. 222.

He then detects the fatal error of relying on our own exertions, to the neglect of the only true method of obtaining pardon and holiness through Jesus Christ.

“The misfortune is, many are disposed to believe that mere human exertions are abundantly sufficient for all that is wanted; and, what is still worse, the true Gospel-method of calling forth those exertions, and rendering them effective, is almost forgotten; or, if remembered and admitted, is still kept too much out of sight, and, as it were, in the back ground.” Vol. I. p. 222.

All this is excellent; but the following is the passage to which we particularly wish to call the attention of our readers.

“In fact, such characters have not a just view of the true nature of the Gospel. Greatly defective in Christian practice, they are, if possible, yet more defective in Christian principles; and they never fail to shew their ignorance, when on any occasion they happen to be a little alarmed respecting their spiritual condition. Then they shew that they harbour not the least suspicion of their ignorance of the extent of the law of God, or of their deficiency in the faith of the Gospel.

“Brethren, I know not whether, in the whole concern of practical religion, there be any one mistake so extremely common, and so generally mischievous, as that which I am now endeavouring to lay open. Men fancy they know enough, and have faith enough; but that they do not do enough, that they are only deficient in practice: they know the road to life, but do not walk in it: they know how to amend, but have not resolution enough to amend. They say they believe in the Saviour, but they dare not make use of him till they have amended their lives, till they have made themselves better: after they

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have made themselves better, then they may venture to apply to Jesus to make up their deficiencies. This I know to be the settled, the abiding sentiment and belief of thousands. The effect of such a sentiment is precisely what might be expected: such men go on in the same course; they seldom amend at all: or if, in some cases, when the violence of juvenile and turbulent passions has ceased, they do perhaps amend some parts of their external conduct, and leave off some branches of their vicious courses, then they commence proud Pharisees, and expect the benefits of the Gospel, not in the character of lost sinners, or of humble contrite penitents, but as a due reward for their virtuous amendment.

"I wish it were in my power to exhibit this most destructive system of religion in the frightful characters in which it deserves to be exhibited, that it might deter poor sinners from falling into the snare. It entangles, it destroys its thousands and ten thousands. This plan, my brethren, is not applying to Jesus, as the Physician of souls, to cure an inveterate malady, absolutely incurable in any other way: it is representing the Redeemer, not as saving the lost, and purifying the sinner, and rendering him zealous of good works, but as only discharging the relics of a debt which the man himself, by his virtues, is supposed to have almost discharged already. In short, it is treating sin with levity. In this plan there is not one word of the new creature in Christ Jesus, not one word of a faith that worketh by love, nor of any endearing relationship with Christ."\* Vol. I. pp. 223—225.

\* It is painful to us to recur to the manner in which these sermons have been edited; but the most common principles of justice make it imperative on us to observe, that in this single sermon alone various editorial faults are included. Eighteen pages before the end, these words occur, "To conclude with a brief application." Eleven pages further on, and again five pages after that, the words "To conclude," introduce two separate paragraphs. In the middle of the sermon, after a variety of marks of the true Christian had been adduced, the three last are numbered 1 and 2. The paragraph beginning with a break at p. 222. should apparently have come in at the close of that in p. 220. In what precise state the MS may have been found, we cannot undertake to say; but what ought to be the care of the editor of

The seventh discourse is upon the subject of faith, from Luke xvii. 5. It is an admirable sermon, and perhaps next in value to the one already noticed on the nature of holiness. The Dean begins by admitting, that it may at first seem surprising that so much should be said in Scripture concerning the importance and necessity of faith, and so much disapprobation be expressed of the prevalency of unbelief. He then shews, that under the Old Testament dispensation, as well as among Christians now, a want of faith prevailed. The Israelites believed not. By unbelief sin entered into the world. The men in the days of Noah, and in the times of David, were full of unbelief. The state of the heathen world was still worse—still more wicked and idolatrous. Under the New Testament dispensation, the same principle, varied in its form, equally operates. The observations here made on the case of the Apostle Thomas, deserve particular attention.

"The case of Thomas is well known, and certainly affords a most striking and memorable instance of unbelief: and the rebuke which our Lord gave him on that account, deserves to be deeply impressed on all our minds. He intimates, that it was well that he *HAD* believed *upon seeing* Christ, and putting his fingers into the prints of the nails; but he does not say that he was blessed for that reason: no, he pronounces the blessing on those who believed 'though they had not seen' the same things;—intimating most distinctly, that to resist a sufficient evidence, and such evidence as God in his unerring judgment and compassionate providence thinks proper and expedient for us, is highly blameable, and incurs the danger of losing God's blessing.—The story of Thomas is very in-

posthumous sermons, no one can for a moment doubt. After these observations, we shall take our leave of this unpleasant part of our office. The other sermons are all nearly in the same state.



structive indeed, and belongs particularly to the subject we are upon. I have no doubt but a modern proud sceptic, who should pretend to accurate reasoning and investigation in a philosophical spirit, as he would call it, puffed up with vanity, and blind in his ignorance, would greatly commend the caution and good sense of Thomas, who was determined not to be led by others, or by public rumour, but would judge for himself; and who withheld his assent till he had a fair opportunity of examining the several parts of the body of Christ, mutilated as they were by his crucifixion: 'Unless,' said he, 'I see these proofs, I will not believe.' But our blessed Lord did not judge in this manner: he says, 'Blessed is he who has believed on less evidence; and such as thousands now, and as all in every future age, must be content with. God has granted you, Thomas, abundant evidence; nay, he has granted even this your unreasonable demand, of seeing and examining my hands, feet, and side; but beware of feeding this spirit of unbelief: this is not the way to gain God's blessing: the blessing is to them who believe, on reasonable evidence, the testimony of others: they shew thereby a teachable, humble, candid spirit; and this is the temper which is peculiarly pleasing to Almighty God.' Vol. I. pp. 239—241.

Our venerable author proceeds, in the next place, to remark, that those who are recorded in Scripture as having pleased God, were eminent for giving implicit credit to God upon his testimony, and directing their practice accordingly. His delineation of the faith of Noah, is highly interesting, and is a specimen of that insight into character which we find displayed in many parts of these volumes.

"Think you that the case of righteous Noah, whom I have already mentioned, required not both a strong and an abiding confidence in the declarations of Almighty God, all the time that he was building the ark, for the considerable term of one hundred and twenty years: during which term he had, no doubt, to sustain the malignant satire and ridicule of that wicked generation among whom he lived? The sun shone daily as usual; the rain descended in moderation, and at proper seasons; the fruits of the earth were plentiful; and men

and women married, built houses, increased their possessions from year to year. Think you not that an ordinary faith and confidence in God's threatenings would not have been shaken under such extraordinary circumstances; and the rather, as it does not appear that he had one single friend or companion, except his own family, to strengthen him in his holy resolutions to withstand the insolent raillery and mocking of the wicked that surrounded him? It is worth while to reflect on the courage and vigour of the mind of Noah. I confess I have often been astonished at his perseverance. Consider the labour and the expense of contriving and finishing a vessel of such magnitude as the ark, and intended for such purposes as are related. What a prodigious number of tools, implements, and materials, and of workmen! and not one of these last at all hearty in the work, working merely for hire, and probably deriding their employer, and never expecting to see the ark swim on the waters. Well may faith be called the 'gift of God;' for nothing short of a Divine influence could possibly have supported the mind of Noah during the one hundred and twenty years while the ark was building.—The histories in the bible are concise, but they often contain a world of instruction." Vol. I. pp. 241—243.

The case of Abraham having been next noticed, the Dean proceeds to answer the objection, "that in Christian countries now, faith is not a rare thing; that little therefore need be said concerning it; that infidels are far from numerous; and that all that can now be required is, that men should work out their salvation by abounding in good works." This specious statement he exposes by shewing, That men do not really believe (1.) in God's all-seeing eye; nor (2.) in his omniscience and future judgment of the world; nor (3.) in his threatenings of everlasting punishment. We stop here to quote some penetrating remarks, calculated to reach the very recesses of the human heart.

"Now, whatever we may pretend, I believe there are few who thoroughly believe in God's threatenings of eternal punishment to the wicked. It is not that

men do positively deny this to be so ; but they put off the thought, they start difficulties respecting it, they are prejudiced and selfish in forming their judgments concerning it, they half believe and half reject the awful denunciations. Then they consider them as applicable only to enormous sinners : for that God 'is not extreme to mark what is done amiss,' is a sentiment frequently in their minds, and looked upon as almost of an unlimited extent. In effect, the belief of the loss of the soul in hell is usually a notion that has laid very slight hold of the mind, and, by consequence, very little affects the practice. It seldom amounts to a persuasion of the reality of what the Scripture describes as assuredly to happen at the judgment-seat of Christ, where every bad man is to receive according to the bad things he has done, and where he will be told to depart into everlasting fire, in which the worm dieth not. To say, that all this is nevertheless in the mind, and is sincerely believed, but that, through the strength of men's passions and the violence of temptation, their faith does not sufficiently restrain them from transgression and keep them within the boundaries of their judgment, is to say that their faith is in their head, and not in their heart—which is precisely the sort of faith which suits the purpose of Satan. The devils themselves believe, and tremble too, but their belief has no effect on their wicked, malignant dispositions.

"But I go much further on this head. I am fully justified by Scripture in asserting, that many wicked men do not believe at all in the existence of those sad mansions of Divine vengeance and wrath. It appears very clearly that the Rich Man in the Gospel, who lifted up his eyes in torments, had not believed in such a place till he found himself there. Sad and dreadful, no doubt, was his surprise on finding that it was so ; and one of his first wishes was, that a messenger might be sent to his five brethren, to acquaint them with the discovery, and make them assured there was no delusion in the representations, of which, most probably, they had often made a laughing-stock while they were all together, and he was with them on earth faring sumptuously every day." Vol. I. pp. 248—250.

But not only are men wanting in faith in the denunciations of God ; they do not truly believe even his promises. The natural man under-

stands not the doctrine of the Divine mercy. He does not worship the God of the Scriptures, but a god of his own imagination—"a God who, in his government of the world, they suppose will do, not as he has said, but as they think he ought to do, and as they think they themselves would do, were they possessed of his power and sovereignty." (pp. 252, 253.) Further, the prayer of the text was not a prayer for an increase of faith in the facts of Scripture, for the Apostles were Jews who believed those facts, and a faith of this sort scarcely admits of increase ; but for an increase of that holy, living, faith which worketh by love. We here cite the vivid description which the Dean gives of this true Christian faith.

"The true faith of the Gospel, by which we are saved, consists, not in a mere belief (however steady and confirmed) of the leading facts on which Christianity is established, but in a reception of Christ Jesus as our All in all, the Way, the Truth, the Life. If I believe in Christ to the saving of the soul, I look to him and his merits solely and entirely for pardon and peace of conscience, and for acceptance before God : He is my Priest to atone for me : I look to him to govern, to guide me ; to convince me of his love, of his justice, and his mercy, and of the reasonableness of his way of salvation : He is my King, He 'is the Captain of my salvation.' Once more : if I believe in Christ, I look to him for his Holy Spirit constantly to rule in my heart, to incline my heart, to mortify bad passions and affections of every sort, to enable me to resist temptation : not to force my will, but to change it ; so that, instead of being a rebellious opponent of God and his ways, I may become a willing, submissive subject ; yet ever ready to fight manfully against the devil, the world, and the flesh. Such is the faith of the Gospel. The difference between this and a mere belief, such as the devils have when they tremble, is very obvious and plain ; and, moreover, it is an immense difference." Vol. I. pp. 257—258.

Such a faith as this, the Dean shews to have been that intended in the text, because it not only ad-



mits of increase, but constantly calls for it; and because it will prove its genuineness by its fruits.

We have not room to notice the powerful peroration of this discourse, which, making allowance for the faults of composition, is perhaps inferior to few with which we are acquainted, in the importance and originality of its matter, and the extent of sound theological knowledge which it conveys.

The next discourse from Prov. xiv. 9, *Fools make a mock at sin*, opens to the reader an entirely new topic, but one equally important with any of the preceding. It is divided into three heads; 1. The nature of sin, with the dreadful effects produced by it: 2. That men, nevertheless, often make a mock of it: 3. The character of those who do so. The guilt and malignity of sin as committed against God are depicted in the most appalling colours. We think it impossible for any one calmly to read this discourse without a lively and very wholesome impression of his own folly, in thinking so slightly of its evil, and guarding so carelessly against its seductions.—Indeed, the excellency of the volumes we are reviewing consists greatly in the remarkably strong, and even awful, sense of the importance of religion, and of the criminality of all transgression of the law of God, which pervades them. The preacher addresses himself directly to the consciences of his hearers. He treats with them on the great first principles of religion. He does not allow them to trifle a moment. He raises no doubtful questions, enters on no critical discussions, suffers their minds to turn aside to no vain controversies; but places them as in the presence of God, commands their attention by his powerful appeal, wins their confidence by his evident affection, rests all his statements on the plain testimony of Scripture, penetrates the inmost soul, and, having

shewn the dark and unobserved disorders which prevail there, proposes to them the stupendous salvation of Christ Jesus, and leaves them no way of escape or evasion. At the same time, the doctrines of grace are so prominently stated on the one hand, and the duties and obligations of man so pointedly enforced on the other, that all due encouragement is administered to the trembling penitent; while those are suitably alarmed who may be tempted presumptuously to misuse the mercy and consolation of the Gospel. The purifying effects of religion are so distinctly shewn to flow from the cordial reception of its doctrines, and to be so inseparably linked with them, that no resource seems left to the convinced sinner but to obey the blessed invitations of the Gospel, and by the grace of the Holy Spirit cast himself unreservedly on the mercy of his Redeemer. And when he has thus begun to embrace with his whole heart the true doctrine of Christ and him crucified, the Dean still treats him with so much wisdom and consideration; intermingles exhortation and reproof with so much scriptural simplicity and affectionate solicitude; and keeps so uniformly in view the necessity of a Christian temper and conduct as indispensable ingredients in the life and character of the believer, that he is constantly led to turn his eye inward, and to inquire, Am I maintaining this Christian character? Am I the penitent, humble, watchful, sincere follower of Christ who has been described? Am I, in short, abiding in him, as the branch abideth in the vine, and bearing fruit to his glory?

We have been led to these reflections by the general tenor of the discourses before us, but especially by that which we are now considering. A very few extracts will, as we trust, fully confirm the justice of them. The importance of right views of sin is thus briefly stated:—

"Moreover, the great difference between zealous, sound teachers, and careless, unsound teachers of the Gospel, lies much in this very thing: the former view sin as the most dreadful and destructive of all evils, whereas the latter have slight thoughts of it. And those who have slight thoughts of sin will of course have slight thoughts of that Jesus who died to put away sin by the sacrifice of himself; slight thoughts of that God who hateth all sin; and, lastly, slight thoughts both of that hell which he threatens on account of it, and of that heaven for the enjoyment of which the blood of Christ redeems us. Every thing in religion turns on this point,—just views of the evil of sin." Vol. I. pp. 269, 270.

The destructive evil of sin is argued, in the following passage, in a manner which recalls forcibly to our minds some of the profound observations of Pascal and Bishop Butler.

"Never forget, that from your Bibles you learn that sin, which fools make so light of, and even mock at, is the very curse and misery of the creation: and most certainly there is nothing in matter of fact which should lead men to discredit the scriptural account, or treat it with levity. Does not this present state and system of the visible creation afford awful symptoms of the Divine displeasure against sin and wickedness? What woes upon woes are exhibited on this little spot of earth which we inhabit! What account can be given of wars and pestilences, of hurricanes, of volcanoes, and of the frightful and numberless species of diseases and maladies of all kinds which every where abound? Is it not astonishing, that under the provisions of a God who is loving to every man, and whose tender mercies are over all his works, his creation should groan daily under loads upon loads of calamity? The just Lord will not do iniquity: The judge of all the earth will do right. We feel in our consciences a full persuasion, that cannot be shaken by any sophistry whatever, that He must be right, and good, and wise, and all that is excellent: and yet the book of his providence is hourly exhibiting instances of woe and misery. All this must have a cause; and we are informed, both by the word of God and our most enlightened understanding, that that cause can be no other than sin. Yes:—the intoxications of the drunkard;

the curses, the perjuries, the false oaths of the man of pleasure, or the irreverent oaths of the common swearer, perpetually taking God's name in vain; the profanations of the Sabbath-breaker; the oppressions of the extortioner; the frauds and insincerities of men of business in their ordinary intercourse; the debaucheries and uncleanness of the profligate and licentious—these things, which men daily mock at and practise without fear or shame, these are the very things which are continually turning Love, the love of the Almighty, who never afflicts willingly nor grieves the children of men, into fury and wrath, and calling forth his bolts of vengeance against a guilty world.

"How is it that the minds of sinners are not affected by this plain argument? God is good, infinitely good; and the traces of his magnificent goodness are evident still, amidst all the disorders of the creation. He not only does not afflict willingly, but delights to do good to all his creatures. The kindness of the most truly benevolent man on earth is nothing, compared with that of God. Yet the world is full of misery! Now if creatures were dutiful to their Creator, certainly He would not give them unnecessary pain in the slightest instance; nor could the slightest accidents of a hurtful kind lay hold of them: 'the very hairs of our heads are numbered!' and God ceases not to do us good continually,—sinful, provokingly sinful, as we are. If man had not sinned, and turned his fair earth into a wreck, Eden would not have been the only paradise—all the earth would have been a paradise of happiness; and pain, and anxiety, and misery, would never have reached us. Hence learn, with a trembling conviction, what a dreadful thing sin must be. Sin is the departure of the heart from God. Its evil is scarcely known or seen, if we merely reflect on the harm it does to human society: it is enmity against God, enmity against goodness! Such is its nature; and there lives not a sinner who may not, if he pleases, feel how misery is joined with it in necessary connexion. The first time a man drinks to excess, the headache, the stupidity of mind, and the debility and flatness of his spirits when he has returned to sobriety, teach him, in loud and expressive accents from God, if he would but hear his voice, that sin is an evil attended with a curse in the sight of God. The dreadful effects produced on the human frame by unclean-



ness, in all its wretched degrees and consequences—though no species of sin is oftener mocked at by fools, proudly thinking themselves wise, yet none more fruitful in pain and misery;—the innumerable debilities; the multiplied diseases, many that have a name, and still more without a name,—and lastly, the certain evil of premature old age; are all so many awful intimations of God's providence to the heart of the licentious debauchee that he has offended God, while, in a thousand instances, the wretched libertine goes on boasting of his shameful success in breaking God's commandments!—I forbear to add other instances: every man of ordinary reflection may multiply them but too easily from his own observation." Vol. I. pp. 271—275.

We are desirous of quoting the Dean's picture of the young, as they are gradually corrupted by their profane companions' mockery of sin, which occurs at p. 279; but we are deterred by the length of the passage. The remark, however, on the use and exercise of conscience ought not to be withheld.

"With how much propriety are all such characters denominated 'fools' in my text! Fools, and blind and deaf, indeed, ye are to that awful principle within you, called conscience. Why, next to the saving grace of God in Christ, received in real conversion of soul and improved sanctification unto eternal life, the greatest glory and wisdom of a human creature lies in the use and exercise of conscience. How often has it spoken to you within; how often condemned your practice; and yet told you nothing but what is reasonable, and right, and worthy of God! How often has it upbraided you for sin; and how often restrained its progress and its excesses! Certainly conscience cannot save men either from the dominion of sin or from its heavy consequences—to effect this there needs a higher principle; namely, the special grace of God in enlightening the understanding and inclining the heart;—yet conscience has a most wholesome efficacy, so far as its power extends. It not only restrains sin, and thereby prevents much evil, but it is also an instrument which the good Spirit of God always makes use of in the blessed work of converting souls. Weak-

ened and abused as conscience is, through the fall of man and through bad habits, yet does it remain a precious principle; and the best and wisest men have always cherished and respected it. Fools only vilify it: fools only make a mock of the best and most estimable and most honourable ingredient in the human composition." Vol. I. pp. 283—285.

In the application of the discourse, the danger of those who, having seemed to run well, begin to trifle with sin, is exhibited in a most instructive manner. We the rather quote it, because, in a day of extensive religious profession like the present, it is to be feared that such cases are but too common.

"Believe me, my brethren, or believe me not, ye may rest assured that your religion, if you really possess any, will not thrive, if you live like the rest of a giddy, thoughtless world—that is, if ye cease to be a peculiar people, not in an affected singularity, but in all the substantials of a holy and upright conduct: if your light does not shine before men; if they do not see that you fly from sin and sinful practices; that sin is a burden to you; that your religion does not consist in mere notions or outward peculiarities, but you are daily 'fighting a good fight,' overcoming sin, and gaining victory over your besetting sins. Brethren, in one word, the grand distinction is this: So long as I perceive a real tender conscience towards God, with a lively faith in Christ, visibly pervading the whole temper, and subduing pharisaism, on the one hand, and, on the other, fleshly lusts which war against the soul, and bringing every thought into captivity to the obedience of Christ; I thank God, I rejoice, and am humbly confident that all must be going on well. But when the conduct but too much resembles that of the rest of the world, and is too little like the few followers of Jesus; when 'growth in grace' seems damped by the cares of life, the pleasures of life, the deceitfulness of riches, the grandeur of aggrandizement; and when instances from time to time begin to appear of decided backsliding, if any progress had been made, or of ceasing to improve, in cases of doubt and uncertainty,—one cannot, then, be too earnest in impressing ideas of warning and danger; one can-

not be too loud, or too frequent, in crying out, Watch ! I say unto you all, Watch ! Many thousands, who once thought it impossible that they should ever have made a mock at sin, have been led, step by step, till conscience was hardened, and iniquity became their ruin." Vol. I. pp. 292—294.

We shall not dwell on Sermon IX. from Luke xvi. 31. It is not equal to the others, and should never have been admitted into the volume. We suspect the Dean of Carlisle must have amplified some parts of the discussion, and added perhaps a peroration as he delivered it. A large branch of it, as it now stands, is little more than a repetition of the statements in the seventh discourse. It is shorter than most of the other sermons, and has the appearance of having never been completed. It has however some good passages, and the main and prominent topic of the instruction of the text is ably pointed out and enforced.

John v 34, *These things I say, that ye might be saved*, is the passage next treated. This is a truly excellent discourse, and with a very little attention might have been greatly improved. The introductory remarks on the value of salvation, founded on the eternity of a future state, are quite thrilling ; and serve by their solemnity as a contrast to the wretched flippancy with which men are perpetually heard to declare that they hope to be saved. The nominal professors of Christianity are then distributed into four classes. The following passage here occurs, which appears to us to possess great merit.

"Here I would pause for a moment, to reflect, what immense multitudes, among the inhabitants of a country professing Christianity, would be comprehended in the four classes now briefly mentioned, could they be collected together, and separated from the general mass of their coun-

trymen ! And all these at least *hope to be saved*. The first class—namely, the profane and immoral—have been baptized, and are on a Gospel foundation ; and therefore hope for salvation ;—much more the second, who are honest, useful, and industrious citizens ;—and still abundantly more the third class, because they unite a form of godly faith or belief with their moral practice. And lastly, the pharisaical or antinomian formalists also have great hopes of salvation, simply because they are very orthodox in belief.—though they resemble painted sepulchres in their internal impurities. They all hope to be saved.—Pursue your reflections fairly ; and let us suppose their hopes to be realized ; and you must confess that then the Scriptures could not be true : these four classes can never be included under the description of the few who enter in at the strait gate. This contradiction, therefore, would be a great difficulty. Then reverse the position ; and suppose these same classes disappointed at the last day ; and here, though we have an awful, a tremendous issue of things, yet I see no difficulty or contradiction between the fact and the Scripture-representation. These numerous classes are disappointed ; the remainder of mankind cannot be very great ; and the Scriptures affirm that, in fact, few enter in at the strait gate. These things, therefore agree. Weigh this argumentation nicely ; watch the inference as closely as you please : you may be disturbed by so affecting a conclusion, but you can discover no fallacy in the premises." Vol. I. pp. 337—339.

Our author proceeds to shew, that all these classes are misled by resting on the same erroneous principle, that they have something good in them. The gross sensualist or dishonest dealer, of the first class, professes to have a good heart.

"Even the pharisaical orthodox believer, who produces no Christian fruit *whatever*, looks upon his faith as the meritorious ground of his hope ; this is the good thing to which *he* trusts, on which *he* relies for salvation. This man will talk of justification by faith alone, and how impossible it is to be justified by works ; but then he has imbibed erroneous notions in all respects of the true doctrine. In one word he does not (like the sound believer) apprehend



Christ by faith, and trust to the *merits* of the Saviour alone for salvation; but, imagining that he himself has a right faith, *his belief* becomes his merit: he relies on that merit, and, though destitute of good works, he is nevertheless resting on a foundation of works for eternal salvation. His faith is a work of his own; his faith is meritorious: and thus, for his own merits or works he also *hopes to be saved.*" Vol. I. pp. 341, 342.

To convince these several descriptions of persons of their gross and fatal errors, the Dean next delineates the character of the true Christian. The true Christian has all the virtues and excellences belonging to the four classes of self-deceivers; but, besides these, he has a living faith which governs his whole conduct.

"Mark well the difference between him and those classes of men who hope to be saved on such bad grounds. Believing as he does, he refers all his concerns to a future life, this life being too short and shadowy to deserve his affections: and further, knowing his sinful nature, and total alienation from the life of God, and how he is sold carnally under sin; knowing also how he is by numberless transgressions exposed to the condemning sentence of the holy law of God, and, for any thing he could do, incurably so exposed; he is ever inexpressibly thankful to his Saviour Jesus Christ, in whom whosoever believeth shall not die eternally. Still further, he has a sure hope of a blessed resurrection, because Jesus has overcome death, removed the curse, justified him from sin, and opened to him the kingdom of heaven. Here on earth, therefore, his life is in Jesus, by faith: not he, but Christ lives in him. Communion with the Son of God is his chief joy and refreshment in this vale of tears; and it is the business of his life to please and serve his Redeemer: and this he knows he cannot do, except he walk as He walked, and shew forth his Saviour's holy dispositions, his humble and lowly mind, his kind and charitable temper, his patience and long-suffering; and he is fitted for all this, by being made, through the Spirit, *one* with his Heavenly Master. The Spirit of Jesus makes him a new creature; and hence he is as totally dis-

Christ. Observ. No. 230.

ting, in spirit and principle, from the very best of the four classes above described as from the worst. He cannot, I have observed, profess a creed of orthodoxy, like them, and then plunge into the company, the diversions, the amusements and assemblies of worldly men, much less into their excesses of riot and sensuality, as if he did not believe what he uttered with his lips. His hope of being saved is well-founded indeed, and approaches towards assurance always in proportion to the spirituality of his Christian walk: it is when he relaxes in duty—when he loses communion with his Saviour, ceases to pray in private as well as public, gives way to the customs and fashions, the pomps and vanities, of the world—it is then that he has reason to fear lest, after all, he should become a cast-away." Vol. I. pp. 344—346.

This character seems to be admirably sketched throughout; and the concluding features of it in particular are drawn with the hand of a master. The sermon afterwards takes a more desultory course, and loses therefore much of that impression which the force and accuracy of the previous statements were calculated to produce. Some appropriate counsel is, however, given to those whose consciences are touched by the discourse. The objection is also repelled, of error or over-statement in the representations which had been given. In treating the topic of faith, a topic on which he is almost always luminous and convincing, the Dean thus detects the confusion in which too many envelop it:—

"For example, some well-disposed Christians, perceiving so many, if not all, the Christian graces, ascribed in Scripture to the operation of faith, have concluded faith to be a term standing for the aggregate, as it were, of all Christian principles put together. Now such an interpretation of Scripture is, I think, not only quite unnecessary, but in itself far-fetched, and absolutely destructive of all precision of language. The right distinction is this: faith *implies* a great deal in the believer, which is not faith itself; or, in other words,

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faith is connected, in the true believer, with many other Christian graces ; not one of which, however, is faith itself, or any part of faith. Thus, no man can be a believer without being humbled under a deep conviction of sin and a sense of the desert of God's wrath ; but yet this humility is neither faith, nor has it the peculiar nature of faith. Again : no man can be a believer who has not the love of God and man shed abroad in his heart ; yet this most distinguishing characteristic of the most eminent Christians is a very different thing from the justifying faith of the Gospel. And so in many other instances. In one word, faith is the dependence of the heart on the Lord Jesus Christ for every spiritual gift of the covenant, according to the gracious promises of the Gospel : or, to change the terms, it is that act of the mind by which the humbled soul, conscious of demerit, feeling sin as a burden, and eager to serve God in newness of life, listens to the Gospel-calls of reconciliation and obeys them, and hereby acquires peace of conscience in this world, and an expectation of a glorious inheritance in the next."—Vol. I. pp. 353—355.

The charge of enthusiasm is thus triumphantly obviated :—

"A true Christian faith, though often charged with enthusiasm by those who neither know its nature nor its value, is in itself the most rational thing in the world. There is nothing in which, during any part of a man's whole life, he knows more perfectly what he is about, than when, in true penitence of soul, and in utter despair of saving himself (by any powers of his own) from the Divine sentence of condemnation, he casts himself on the Saviour Jesus Christ, in the firm persuasion that he shall thereby have access to God, and receive remission of sins, together with peace of conscience and strength to walk before God in holiness and righteousness all his days. A believer of this stamp knows well what he is about, because he never relies on any fanciful impressions on his imagination, but on the written word of God, which cannot deceive. The man feels his wants ; he sees the vanity of all attempts at salvation by his own works ; he applies for the true Remedy, and obtains it ; thanks God for his unspeakable Gift ; and adorns his profession with Christian fruit." Vol. I. pp. 355, 356.

We have already quoted very largely from this discourse ; but

we are unwilling to withhold from our readers the following observations on religion, considered as a great work to be achieved by us, and yet as a work which is in no way meritorious. We shall be disappointed if they do not trace in them the mind of the historian of the church of Christ.

"And though we are not to be saved by our works, yet religion is, nevertheless, a work, an undertaking of great magnitude. It is, moreover, a work which must be done, or the soul will not be saved ; or, in other words, it is in vain to seek salvation, or to hope for salvation, in the way of indolence, negligence, or inactivity.

"Ye have often both said and thought that ye ought to be saved. It is the earnest desire of my heart, it is the object of my labour, that ye should have good grounds for this hope. But, mark me ! worse grounds no man can have, than to hope he shall be saved on account of the merits or value of his very best works : nothing can be devised more opposite to, more destructive of, the Christian covenant. Yet, nevertheless, it has pleased God (I repeat it) that in the way of that covenant, salvation should be not only a work or a business of great care and labour, but also a constant business : labour and care ye must never relax. Ye must take up your cross daily, and follow your Master : ye must surmount many obstacles : ye must overcome many temptations. It is a very great undertaking. Ye must allow yourselves in no one sin : ye must break off from them all. And lastly, as I have just observed, ye must finish this work : ye must persevere to the ends of your lives : all your time, all your faculties, must be devoted to this work." Vol. I. pp. 356—358.

The eleventh discourse, on Enoch's walking with God, is of an inferior description. In the earl part of it there is a calm and instructive review of the particulars of Enoch's history. Some disorder in the arrangement then occurs, arising partly, as we apprehend, from the transposition of several pages. We quote only two passages. The first relates to the unsound views of doctrinal truth which are to se



great a degree prevalent in the present day. The second affords some excellent advice as to the conduct of Christians towards irreligious persons.

"Were I disposed to speak smooth things to your ears, I might tell you all this was an unfair and uncandid construction of a few strong expressions in Holy Writ; that God was not so hard a task-master; that the whole world almost, would never be assigned to eternal ruin by a merciful God; that the frailties and infirmities of men would meet with great allowances in the Day of Judgment; and that these heavy threatenings and warnings were thrown out merely to make men a little more cautious and watchful. Particularly, I might add, that in a Christian country things were very much altered since the appearance of Christ in the world: men were now baptized, and belonged to the church, and took the sacrament, and gave frequent alms, and were in general good-natured and useful to one another;—that, undoubtedly, there were *some* grievous offenders in every country; and that it might be necessary in the next world to inflict exemplary punishment on these, if they did not repent: but that no man would be punished severely, much less with everlasting torments, because his passions, in some instances, have proved too powerful for his reason; because he had been weighed down with infirmities, or surrounded with temptations; or, lastly, because he was rather of a thoughtless and giddy turn of mind, fond of cheerful and convivial meetings, and not much addicted to prayer or religious meditations.

"O! my brethren, I feel assured that I might deliver these very unchristian sentiments from most pulpits, couched in plausible language of this sort, so as to ensure not only a patient hearing, but even much applause for my candour and moderation, and rational interpretation of the Scriptures. In this case, the many would go away pleased and comforted, or lulled asleep in their unchristian notions and practices; and the few, whom I am supposed to be addressing as persons who are walking with God, would be surprised, disappointed, and grieved;—in short, a man of Enoch's class and habits might well say, with the Psalmist, 'Verily, then, have I cleansed my heart in vain, and washed my hands in innocency: verily, the preacher

has reversed what I understood to be the Scripture-account of walking with God: verily, he tells us, the servants of God are in crowds travelling on the broad way to heaven, and entering in at the wide gate; while only a few, a very few, incorrigible offenders are thinly scattered on the narrow road and passing through the strait gate to destruction.'" Vol. I. pp. 374—376.

"St. Jude says that Enoch complained of the hard speeches which ungodly men spake against him: take, therefore, especial care to give no unnecessary occasion for similar hard speeches on your account. Leave the execution of judgment to Almighty God, whilst ye are contented with rebuking sin of every kind by your better example. Do ye pray in secret for the very persons who misconstrue your motives and despitefully use you; 'and your Heavenly Father will reward you openly.' When reviled, never imitate the ungodly, by reviling again: when injuriously scoffed at, and represented as fanatics or enthusiasts, always let your answer consist in a sober, modest, decent, and wise conduct. Never use hard speeches. Even when often treated as hypocrites, rebuke the slanderous insinuation, not by sharp answers, not indeed by words of any kind, so much as by positive acts of kindness and charity, and standing foremost, in all matters of acknowledged utility, with your advice, your labour, your money. Ever remember, that Christ died for those who at present judge of you so unkindly; and that He prayed for his persecutors, saying, 'Father, forgive them, for they know not what they do!'

"Most assuredly, whoever at this day are enemies of Christ's religion, know not what they do: therefore, never exasperate them, under the pretence of giving them religious advice, by rude or affronting speeches, or by pert introductions of scriptural passages at improper times, or, lastly, by discovering a consciousness of your superiority in Biblical knowledge;—and these observations particularly apply to younger students. These things, brethren, do no good; they rather feed the pride of our own corrupt nature, and they certainly place us at a greater and more unfriendly distance from those whose immortal souls we should wish to profit.

"I say then, again, in conclusion, Let

no man, who conscientiously hopes that he is walking with God, either vex or exasperate unnecessarily evil men of the world, with whom he cannot but have to do on many occasions. Let this be ever remembered as the great distinction,—never to do so unnecessarily. There are times enow when you cannot avoid displeasing them; there are times enow when you must come out from among them; or, if you do remain with them, you must rebuke their vices, their indecours, their levities, their intemperance; when you must thwart their corrupt inclinations, must damp their diversions, and refuse to join in their unchristian amusements.

"The great hold which you have on such persons, is by applying with much plainness to their consciences, and with much brotherly love to their affections. On all proper occasions, therefore, make close appeals to their consciences; and never cease to discover by your conduct, your unfeigned regard for their immortal interests. Men may think me mistaken, men may dislike the advice I give; but they cannot, it is impossible they should, be unkindly affected towards me, so long as they are fully persuaded that what I say is most cordially intended to promote their eternal welfare." Vol. I. pp. 381—384.

The next sermon, which is the last in the first volume, presents a fair specimen of the general merits of the work. The text is, 1 Tim. i. 5: *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.* Charity the Dean distinguishes from mere liberality or ordinary benevolence. It comprehends the love of God and the love of man, neither of which men possess by nature.—But he states it to be the intent of the Christian religion, here called the Commandment, to teach us effectually this lesson of holy love.\*

\* We think that if the Dean had examined the original text when he wrote this interpretation of it, he would have been led to question its correctness. The words translated, "the end of the commandment," are το τέλος της παραγγελιας, which has an evident reference not to the will or commandment of God generally, but to the charge which Timothy was instruct-

The expression, "the end of the commandment," being thus interpreted, our author proceeds to describe the means which the Gospel employs to produce it. Three things are specified; "a pure heart, a good conscience, and faith unfeigned."—In this chain, faith is the first and fundamental link. When this is genuine or unfeigned, it leads the soul to rely on the Saviour for every blessing which the Scriptures promise to the believer. The "good conscience," and the "pure heart," are the fruits of a true and lively faith, rather than original co-efficient causes. Upon the nature and importance of this grand spiritual instrument, the Dean enlarges with much force and affection. The following passage well describes a very prevalent error.

"The erroneous notion of our having some power to help ourselves, and to do a considerable part towards regaining the lost favour of God and meriting his future rewards, is a notion so rivetted in our minds, that nothing but the powerful and efficacious grace of God can loosen and remove it. It is true, that our natural consciences are not so entirely darkened and marred by the Fall but that we do retain some ideas of good and evil; we naturally approve the good, and disapprove the evil; but, instead of making a good use of this remaining light, this fragment of knowledge, we are very apt to mistake it for an inclination of our wills to what is good: we forget that it is one thing to approve in the judgment and understanding, another to be disposed in the will to comply with what we know to be right. The very complaint which St. Paul makes against the heathen world, is, that, while their consciences informed them in many things of their duty, they nevertheless gave themselves up to all manner of iniquity with greediness.

ed to convey to the Judaizing teachers at Ephesus on the subject of their doctrine. St. Paul had left him at Ephesus expressly for this purpose, (v. 3.) "that thou mightest charge (παραγγειλῃς) some that they teach no other doctrine." "Now," adds the Apostle, "the end, or intent, or scope of the charge is charity," &c.



"This notion of the power of natural conscience carries some persons a very great length indeed. 'Conscience,' say some, 'tells us what is right; then what need of a revelation?' Others, who go only about half this length, are apt to look on Revelation as a thing not to be entirely rejected, but as a sort of help: 'Revelation makes up deficiencies, gives light on very dark points, and proposes encouragements, together with examples of eminent virtue.' Now all this is perfectly contrary to the Gospel. The Gospel does not take up such a scheme as this and finish it, but erases it from its very foundation. It does not, I say, allow it to be a right plan as far as it goes, and only to stand in need of improvement and completion: it pronounces it radically wrong: not only its superstructure, but its basis, and every part of its edification, is essentially different in principle from the Gospel—Whoever, therefore, supposes that he has by nature this charity in his heart, has this dangerous error to unlearn: and he is most seriously to be admonished, that if ever he means to do any service to his immortal soul, if he would ever learn the Gospel to good purpose, he must begin his religion with this persuasion, that naturally he certainly is without that love of God which we are now considering." Vol. I. pp. 394—396.

A good distinction is afterwards made between real love to our neighbour springing from Christian faith, and those kindly feelings which may exist independently of that principle.

"No doubt there are certain instincts of compassion to the distressed, and also the affection of parents to their offspring, which produce many kind effects on human society, and very much stop the general current of misery which otherwise would overflow the nations; but these things are far from being the effects of a true, genuine love to our neighbour, and, in truth, are rather the marks of a compassionate and over-ruling God, who, in his constitution of frail and depraved mortals, has interwoven some steady principles of action, which operate with a benign influence on the affairs of men independently of true religion and virtue." Vol. I. p. 397.

The consolation administered to

the contrite heart, in the following sentences, is full of interest.

"Some there are, who seem thoroughly convinced of their lost state by nature, and of the necessity of applying to Jesus for a full and free salvation, and yet are so diffident and slow to believe and close in with the precious offers of the Gospel, that they spend their days in a state of much fear and bondage, and discomfort *at least*, if not of absolute mourning and dejection. Sincere persons of this class are to be encouraged with warm and affectionate addresses, and to be assured that Christ stands at the door and knocks, and is ready to receive them. I bid them seriously consider, for whom it was that Christ died. Let not, therefore, such persons dishonour their Saviour any longer, as though he was not ready and willing to receive them: let them remember, that if the truly penitent and contrite may not take strong consolation from the promises of the Gospel, none can be allowed to do so: and if it could be conceived possible that such characters would be rejected by Christ, all the purposes and ends of his incarnation, his ignominious life, and his sufferings and death, would be defeated.

"Here I must venture to intimate to timid characters of this class, whom I am supposing to be truly sincere and humbled in the main, that, notwithstanding the very favourable condition in which I am describing them to be, there is still a very specious way in which the artful tempter of mankind may assail them, and do them in the end very essential mischief, if they hold out imprudently and pertinaciously against the invitations of their Saviour. The tempter may suggest to their minds, You are not yet penitent enough; there are several points in which you must materially amend your ways before you can expect to be cordially received by your Redeemer. He may tell them, You are too worldly-minded; too fond of money, or of pleasure, or of gratifying your passions: you are not yet qualified to be Christ's disciples. And thus Satan is transformed into an angel of light, and preaches strict morality. Now, if persons of tender consciences listen to such advice as this, they may for ever be kept at a distance from the Great Physician of souls. If humble minds, who have gained an insight into the purity of God's law, and who truly lament their natural aversion

to spiritual and heavenly things, are to be thus continually poring over their imperfections, and dreading lest the door of the Gospel should be shut against them, they will not only remain in the aforesaid wretched state of discomfort, but will be misled in the use of right means for deliverance: the covenant of grace will grow darker and more confused to their eyes; they will wander like lost sheep, and never feed in the pastures of the true shepherd. In one word, a livelier faith, a more implicit confidence, a freer, a closer, and a more frequent intercourse with Jesus by prayer and holy contemplation, is the thing particularly called for in this case." Vol. I. pp. 402—405.

This advice is sound and scriptural. The sermon abounds with remarks of this kind, stamped with the genuine impress of the Gospel. Well may the venerable divine say with emphasis at the close of the argument,

"Brethren, let it be our fervent prayer that we hold fast unto the end the profession of this holy faith. It is not a question of preference between several good plans of religion: there is no other plan for becoming a new creature, but this of faith unfeigned, out of a pure heart and good conscience; no other, that will end in holiness, in eternal happiness. When men call it enthusiasm, I shew them it is the most rational thing in the world to believe God and trust in his promises; I refer them to the Scriptures; I refer them to the Articles, Liturgy, and Homilies of our own church. And when they tell me that it leads to sin, I range myself under the banners of St. Paul, who, in like manner, was told that he preached 'sin, that grace might abound:' I range myself under the worthies of the Reformation from Popery, and shew men, by a cloud of holy witnesses, that there is no other way of producing one particle of genuine Christian holiness, but that which is built on this faith unfeigned, which has been the subject of this morning's discourse." Vol. I. pp. 413, 414.

The second volume opens with a striking discourse on the important words of St. Paul, *If any man be in Christ, he is a new creature.* (2 Cor. v. 17.) In the concluding part, indeed, the address is brief and feeble, but the preceding discussion is

skilfully and luminously conducted. The exordium explains the reason why the genuine doctrines of the Gospel give offence to mankind to be—"the intrinsic nature of Christian doctrine itself, in all respects utterly unlike any human inventions: the indisposition of mankind to receive it; and the absolute necessity of enforcing it with zeal, and ardour, and perseverance." The first main branch of the inquiry—what is meant by the expression, *being in Christ*—is then introduced. The Dean here protests against its implying no more than that we happen to be born in a Christian country, or "that we are enrolled among real Christians by the 'outward and visible sign,' or form, in baptism, without any necessity for the 'inward and spiritual grace.'" In a similar manner he observes, that the openly wicked "can lay no great stress on their baptism and Christian name; they cannot seriously think that they can be in Christ to any saving purpose; and, in general, they will allow that they must become new creatures, or at least, must, in a degree, repent of their evil ways, before the name of Christian, or the baptism of their childhood, can do them any essential good." In this plain and scriptural way does our author speak, when he does speak, on this controverted subject. Instead of unduly magnifying the sacraments, and ascribing to them a *necessary* efficacy, or leading us to place reliance on their outward administration, he openly cautions us against the peril of doing so, and attributes no virtue to them, except as the inward grace of the new creation accompanies their reception, and influences the heart and life of the recipient.

From this statement of what it is not to be in Christ, our author goes forward to describe what it is. A broken and contrite heart, a



conscience awakened and tender, an understanding enlightened by a view of the Divine holiness, lead the sinner to apply the remedies of the Gospel to his own case. He truly repents of his sin, and confesses it before God. He applies with earnest prayer to God for mercy, and is at length brought in humble faith to receive Christ in all his offices of King, Priest, and Prophet; and thus he becomes one of those who are *in Christ Jesus*. We quote the Dean's observations on this last topic.

"And here I conceive I cannot do better than follow the practice of our very best divines in all ages, who have constantly divided the offices of the Messiah into these three parts, of King, Priest, and Prophet. As our King, he governs and protects his subjects; as a Priest, he makes atonement for their sins; and as a Prophet, he guides and instructs them. If I am in Christ, therefore, I must be understood to receive him in all these characters: I must not select a part of them and reject the rest: this is not to receive Christ; nor is this to be in Christ, according to the scriptural plan. This is a point of immense importance: no man receives Christ, no man is in Christ, who is content with looking at one or two only of his offices, and who feels no need of the third. 'Christ is my Prophet,' says the Socinian: 'I only need a little instruction in this state of darkness and ignorance; I neither need his atonement nor his government.' Again; the Antinomian looks to Christ only as making an atonement, and as satisfying the law of God; and hardens his conscience in the daily transgression of God's holy commandments, and thus makes Christ the minister of sin. And, lastly, the man who views Christ only as placed at the head of a new dispensation; making him his King, his Lord, or his Governor, without considering the other great purposes for which he died; annihilates the great benefits of his sufferings and death, of his instruction and his example, and vainly supposes, as did the ancient Jews, that he belongs to a great Prince or Ruler, who will protect him and make him thrive in this world, and load him with glorious distinctions in the next. Brethren, there is no end of these delusions: the right faith is, to receive

Christ in all his three offices with delight and cordiality. The man who is in Christ has fled to him in penitence, as his Priest, to atone for all his sins. He has no subterfuge on which he relies for pardon, either in whole or in part. This is a very trying point: God will not be mocked; what a man sows he must expect to reap. Again: the man who is in Christ looks to him as a Sovereign, who by his power rules in his heart and subdues his bad passions, and by his Spirit sanctifies his affections, and brings every thought, not indeed into slavish fear and bondage, but into a reverential and willing captivity and obedience. Lastly: the man who is in Christ, considers his Lord and Master and High Priest as his best and wisest instructor in all spiritual things. He reads the holy Scriptures with prayer for a right judgment in every part of them: accordingly, his understanding becomes enlightened and edified; he grows rapidly in grace, and in the knowledge of his Saviour; he is an ornament and an example in his profession; he works out his salvation with fear and trembling, and finishes his course with joy." Vol. II. pp. 13—16.

The second head treats of the "new creature." The transition from the former topic to this is particularly happy.

"If by being in Christ we are to understand that a sense of our natural state of depravity, guilt, and misery, and a hearty acknowledgment of our desert of punishment from the wrath of an offended God; and a sincere longing for deliverance, both from the evil consequence of sin, and from its power and dominion;—if we are to understand that these things have influenced the miserable sinner to flee from the wrath to come, to take shelter in that Hiding-place of which the prophet speaks—or (without a metaphor) to put his whole trust and confidence in God's mercy through Christ, for pardon, for peace of conscience, and reconciliation with God; and, what must never be left out, for strength and courage and inclination to fight manfully, under the banners of Christ, against the world, the flesh, and the devil, to bring forth holy and Christian fruit, and to be Christ's faithful soldier under his life's end—then it will be easy to see that such new views, resolutions, and principles as these cannot fail to become the foundation of a

new character; a character not only different from the old character of fallen and depraved nature, but in contrast with it, in opposition to it, and eminently deserving the appellation of the new creature. In one word, if this be indeed the essence of being in Christ, the new creature will be the infallible consequence of such a connexion." Vol. II. pp. 16, 17.

The change itself consists not in a mere light in the understanding, nor in the possession of any new faculties either mental or bodily; nor is it conveyed by human learning on the one hand, or by any miraculous inspiration on the other. It consists in a new disposition of heart. It is as though the man were made over again,—of the same materials indeed, but with a new taste and new affections. His heart approves the Divine sentence which condemns him as a sinner; and he delights in the holy obedience of the Gospel. In consequence of this change of taste and principles, he gradually understands and feels the devout emotions described so copiously in the book of Psalms—that book which exemplifies in every part of it the feelings and tendencies of the new creature. The writings of St. Paul likewise afford numerous tests of the reality of this new creation in Christ Jesus: and the change implied in it becomes more and more complete as the subject of it perseveres in running the Christian race, and in fighting the good fight of faith. The application of the discourse, as we have intimated, is defective in the Dean's usual pointedness and energy. It concludes, however, with the following striking declaration. Happy would it be for the Church of England, if all her dignitaries, and all her clergy, could honestly join in it.

"Hitherto, by the blessing of God, I have determined to know nothing among you but Jesus Christ, and him crucified; fully convinced, that, wherever the grace of God in Christ Jesus is fairly set forth, it will prove the 'power of God unto salvation;' and that the congregations who

receive it faithfully, will become new creatures in Christ; and that He will be made unto them 'wisdom, and righteousness, and sanctification, and redemption.'" Vol. II. pp. 35, 36.

The fourteenth discourse, and the twenty-third, are on the same text, Matt. vii. 7: *Ask and it shall be given you, &c.*: and the insertion of both is a mark of negligence, especially as a considerable branch of the argument in each is very similar. The first is introduced with an answer to the objection raised against prayer, on the ground that the Almighty is already acquainted with our wants. It then meets a second and very different cavil, drawn from the supposition that Christianity is an easy thing. This is one of Satan's suggestions, when men are in health and prosperity. If, however, the conscience become alarmed, and men form resolutions of serving God, the tempter changes his ground, and represents religion as beset with difficulties, and dissuades them from undertaking an impracticable task. By these methods they are deterred from the duty of prayer. The necessity of it, however, arises from the corruption and depravity of our natures, which create such difficulties in our religious course as only God can overcome. The work of religion is a great and arduous work, requiring incessant vigilance, and in which, if we would succeed, we must engage with the whole heart. And who is sufficient for these things? The text affords the answer. Prayer is the great secret of success;—prayer, not the mere form or ceremony, but "the effusion of a sanctified heart, holding communion, through the Spirit, with its heavenly Father and Redeemer:" and perseverance in such prayer is much urged upon us in holy Scripture. After discussing these topics, the Dean proceeds, in his application, to consider the case of declining Christians, and to trace their



melancholy condition to a growing neglect of secret prayer. Their downward progress is thus traced by the author :—

“It frequently happens, that persons who for many years have led a life of careless and worldly vanity, making their happiness consist in a round of frivolous diversions and amusements, have been roused from their slumbering lethargy by various providential circumstances, to the fervent and habitual practice of secret prayer. They have appeared to run well : they have read their Bibles with diligence : their affections were warm, yet steady and rational, and promised an excellent issue. Moreover, they will still at this time own that they were *then* serene and happy in their Christian course, and enjoyed peace and comfort of mind ;—yet they are not fond of talking about it, because (if I mistake not) they are thoroughly conscious of a decline, at least, in the vigour of the spiritual life.”  
 ...“I would most kindly whisper to such persons a question—namely, how proceeds with you at present the practice of that secret prayer in which you had formerly so much pleasure ? When you have spent the day as you now frequently spend it, does your closet witness, as formerly, your prayers for a thorough insight into your own character, and for a spirit of self-examination ? Are you then anxious to have your own heart exposed to your view, that you may see and deplore your natural taste and relish for earthly things, and may learn to supplicate for a more thorough change of temper, for a renewed heart through Christ Jesus, with sanctified affections that shall influence every action of your lives ?

“To own the truth, there is, I believe, no little danger that your former religion may have originated *only* in the fear of God's heavy judgments. You prayed in great fear ; you made a duty of secret prayer so long as the fear lasted : but you began to have *some hope* ; and with that hope your religious affections, instead of growing warmer, began to wax cold. You supposed you were so interested in the Redeemer as to be safe ; and if safe, what further ground for anxiety at the Throne of Grace ? what ground for further fear and trembling, if you have already worked out your salvation ?—My friends, it is not that you  
 Christ. Observ. No. 230.

say, or even think, these things in a distinct and pointed manner : this might be too gross, and might even defeat the human heart itself, insincere as it is, and prone to self-deception. But it will be wise to examine whether something of this sort is not actually going forward in your minds ; and whether, in effect, it is not rooting up your love of private and secret prayer, and rendering you gradually weary of it.

“I do not ask you to tell *me*, but look into yourselves, and see by what steps you were gradually led to leave off the practice of secret prayer. You had no reputation to lose by so doing ; therefore you have not that excuse : for secret prayer is between God and a man's own conscience only. As long as you were in earnest, you would not have believed any person who should have told you that a spirit of true Christianity and a neglect of private prayer were consistent with each other : but, by one step after another, you have learnt to maintain that a hope of heaven, a life devoid of secret prayer, and an indulgence in earthly vanities, may suit one another tolerably well. Conscience has, I dare say, been troublesome ; but time and habit, with a well-contrived selection of what you call innocent gratifications, effect the purpose. Alas ! in many instances the time of bringing such decay and backsliding about, is much shorter than might be supposed : the stone that rolls down the hill, after it has acquired some velocity, increases its speed at a prodigious rate. Probably you have been laughed at by some as over-religious ; or you have been chided by others ; or worldly prospects of advancement, gains, and pleasures, have exerted their commanding influence, and intercepted your fair views and hopes of religious progress.”...“I own that I have very little hope of doing good in the way of disputing and debating with declining Christians concerning the niceties of their conduct. Sometimes, indeed, there are put, by tender consciences, with the best intention, cases which it may be very proper to consider and resolve ; but they are oftener marks of a decay of true Christian principle, and discover an anxiety to quiet a mind troubled and dissatisfied with its own proceedings. A pious and excellent prelate has observed, that what men call considering their conduct, is in many cases little more than explaining away their  
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duty. I therefore rarely attempt to give precise or satisfactory answers to questions, which, I observe, never fail to have one tendency; namely, to lower the strictness of Gospel morality, and make inroads and depredations on Gospel-principles. By far the best and most successful way of treating such characters, when they really wish for advice, is to go the opposite way to work:—to excite in them a fervent disposition to ask, to seek, to knock; to raise in their consciences an uneasiness on account of their living in the neglect of private prayer; to shew them the imminent danger they incur by living a prayerless life, and neglecting communion with God. There is no end of disputing with them concerning the lawfulness of particular practices: instances will perpetually occur where it is extremely difficult to decide the point; and you will observe that their leaning is constantly to the side of a relaxation of the holy, spiritual law of God. In many cases of this sort one can make no decision, beyond a declaration that the safe side is to avoid the practice which you cannot approve; but in this way, still I observe, the Gospel-principle is neither established nor improved. Like the Apostle, therefore, I begin at the foundation: I say, ‘Repent, and believe the Gospel:’ learn to know your lost state by nature, and the recovery of the lost image of God by Jesus Christ: learn to hunger and thirst after righteousness: learn to seek for the living water of the Gospel, and to bring every thought into captivity to the obedience of Christ. In this way you become true returning penitents, and are sent back into your closet, where, on bended knees, you learn that you are to consider yourself here on earth as a stranger and pilgrim, and to set your affections on things above: and when you have learnt this, I am greatly mistaken if you will then need to be warned, that you cannot safely mix with the world and follow its customs, that you may not spend much time in the usual amusements and diversions of the multitude, and that there is danger by these means of damping your spiritual ardour in the private intercourse with your Maker and Redeemer.” Vol. II. pp. 55—64.

We think this common but most alarming case is very skilfully treated. Every thing is exhibited to the life. The reader's heart responds

to each sentence; and we cannot but earnestly hope and pray that many who read the extract, may be stimulated by it to a sincere and cordial return to God, and to the ways of spiritual and holy obedience.

The second discourse on this text begins with the weighty observation, that the promise not only forms an encouragement to prayer, but also indirectly conveys the material information that there is something for which we ought to ask, something to be obtained by asking and seeking, which will not be obtained by those who continue in a state of indolence and indifference. “This single consideration,” the Dean conceives, “gives us a new view of all scriptural admonitions of this sort,” and “adds much weight to the meaning of the scriptural inducements to prayer.”

“It is also,” he observes, “in direct opposition to all those false glosses and misinterpretations of the word of God, which would represent men, who in a Christian country profess themselves to be believers of revelation, as having, in our times, nothing to do but to read the Scriptures, and exercise their natural faculties in comprehending their meaning, and, lastly, to practise the precepts contained in them. It is very true we are to exercise our natural faculties in reading the Scriptures, but there is this important distinction between the Bible and any other book: in the studying of any other book, there is no where any well-grounded promise of Divine assistance to open its meaning; whereas in the case of the holy Scriptures there is not only a promise of spiritual illumination, but it is also declared, in express language, that ‘the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.’”

“Let us thoroughly understand this matter. It might have pleased our Heavenly Father, for any thing we know, to have furnished his creatures with a revelation of which they were to make the best use in their power, without any



further promise of help or elucidation of its meaning. Darkened as we are in our understandings, and depraved in our wills, we ought still to have been thankful for any, the least light which God had been pleased to vouchsafe to his sinful subjects; we ought to have received with gratitude, and without a murmur, the very crumbs that fell from our Lord's table. And again: for any thing we know, it might have been consistent with the mercy of God that the Bible should have contained greater communications, more explicit declarations, less mysterious demonstrations of the Divine goodness; so that, though poor and ignorant and ill-disposed as we are by nature, there might have been such a blaze of supernatural light diffused through the world, such an unclouded brightness of the Divine will, as might have pervaded the heads and hearts of the poor, fallen, wretched descendants of Adam; so that they might not individually have stood in need of those constant supplies of grace which they are now exhorted to pray for continually, and without which they become the perpetual sport of Satan and his devices. These things, I say, for aught we know, might have been; but I mention them merely for the sake of shewing that we have no concern with such fictitious and imaginary cases: we have nothing to do with such revelations of the Divine will as may be conceived either less clear, or more clear, than that which is contained in the holy Scriptures." Vol. II. pp. 307—309.

After these acute remarks, our author enters more particularly on the refutation of the dangerous opinion, that in reading the Scriptures, we are not to expect any assistance for understanding them beyond that which is to be derived from the exertion of our natural faculties; and he shews clearly that those who are satisfied with the knowledge of scriptural truth which is thus obtained stop short of salvation. The assistance of the Spirit of God is still indispensable; and in nothing is the true penitent more convinced that he is right than in applying, by earnest prayer, for a right judgment and understanding in all things, as well as for holy affections, and for grace

to incline his heart to a godly practice. The application of this discourse is full and striking: we give only two brief extracts from it.

"In your worldly concerns you may have employed much time and intense study and application, and have displayed great penetration and sagacity throughout your whole lives; yet I am not sure whether a single hour of the exercise of your parts, sagacity, and abilities has ever been employed by you on the one thing needful,—in knocking at that door of God's grace of which my text speaks; that door where no earnest applicant was ever denied entrance. Now, let me suppose some of you to be well advanced in life, and to have managed well every thing that has fallen in your way: no man, that knows you, questions the strength of your understanding, or the cultivation of your faculties: yet not one particle of that wisdom which you have employed on worldly things, has ever appeared in the care of the soul. Will you hastily reply, 'What can we do more? We have been diligent and upright: we have filled the station in which we were placed: and we are aware that we are all frail and imperfect creatures.' It will be a poor answer on the Last Day, to insist on frailties and imperfections as an excuse for a thorough disregard and neglect of religious improvement. Why have not you been as diligent and as careful in daily and in habitual prayer at the Throne of Grace for spiritual illumination, as you have been in your trade, your merchandise, your studies, or any other worldly employment? Will you venture to say that your motives for worldly attainments have been greater than for spiritual ones? Did your worldly merchandise promise pearls more precious than the Gospel promises to secure for you? Or have your earthly friends, and the partners in your concerns, been more faithful and steady in their attachments, than the Son of God, who laid down his life for you, and who invites you to ask, to seek, and to knock at his door, for pardon, peace of conscience, wisdom, righteousness, and sanctification?" Vol. II. pp. 317—319.

"I inquire, by the test of facts, whether you are petitioning for right views of the religion of Christ, and for a sound and fruitful practice in all holy conversation and manner of living. If, as merchants, men

of property, or men of business in general, you knew that by continued application at the Throne of Grace you might increase your estates, mend your incomes, advance yourselves and your families, I have no doubt that most of you would soon be exemplary in the discharge of this great duty : you would pray much in secret ; you would impress the practice much on your relatives and connexions ; your houses would be houses of prayer and supplication. I hope it is not in my nature to say a harsh thing, except in the reasonable prospect of a great and momentous good : nevertheless, it is my business to state this awful alternative. If you are not in a state of prayer, you have no pretensions to be in a state of salvation :—it is your business to profit by the advice." Vol. II. pp. 331, 332.

The fifteenth discourse, on the words of Elijah, *How long halt ye between two opinions ?* &c. (1 Kings xviii. 21.) presents a somewhat new aspect of the sentiments and manner of Dean Milner as a preacher. It is a powerful and commanding expostulation with the great body of careless and irresolute persons who are fluctuating between religion and the world. We can readily imagine that such a discourse, enforced with the earnestness of voice and manner which distinguished the Dean in the pulpit, must have left a strong impression on his audience. Even in reading it, our attention is forcibly awakened. Much more, then, must this have been the effect when every sentiment flowed warm from the heart, and was addressed with an affectionate energy to a numerous congregation. The only passage, however, we mean to quote from this discourse, excellent as it is, is the exordium, which we particularly recommend to the candid and deliberate consideration of every minister in the kingdom.

"Addresses from the pulpit on nice and controversial questions in divinity, however entertaining, and even instructive, they may sometimes prove to learned critics, seldom do much good to the people in

general. Those who hear me frequently, know that I constantly avoid discussions of this kind. Even the disputes respecting Calvinism, which of late years have very much agitated men's minds through the medium both of the pulpit and the press, I have never so much as once mentioned ; deeply convinced, as I am, that the Scripture doctrines of grace, of salvation by Jesus Christ, and renovation of heart by his Holy Spirit, are the subjects on which the great stress ought to be laid ; that a mere head-knowledge, whether the Church of England be or be not Calvinistic, will not help a man one hair's-breadth forward in the road to heaven and happiness ; and that heat and contention about such points serve only to sour the temper, engender pride, and divert the mind from its proper business and concern—the care of the soul.

"A preacher, however, is always in his right province when he employs his powers in protecting his congregation from errors in essential doctrines ; and I observe, that by avoiding unnecessary disputes he will have more leisure for this most important part of his duty. I endeavour, therefore, at all times, to regulate my own practice by the great distinction of essentials and non-essentials ; and though my text this morning might possibly lead several persons to expect a controversial harangue on some intricate article of religion, yet my hearers in general, provided they judge from the past, will not, I am persuaded, be disappointed when they find me applying the advice of Elijah to our own times and circumstances—to the mass of the inhabitants of any large town or city in Christendom,—and endeavouring to take advantage of that great and holy prophet's example, for the purposes of substantial and practical improvement in our spiritual concerns." Vol. II. pp. 68—70.

Our readers must not be displeased if we are backward to spoil, by further extracts, the effect of a discourse which we have not room to exhibit in an adequate manner. The chief fault in it, as it is now published, seems to us to be, that a page of explanatory statement (p. 92.) is interposed in the midst of the concluding application, which should have been introduced at a much earlier part of the sermon.



The next subject treated is self-examination, from 2 Cor. xiii. 5: *Examine yourselves, whether ye be in the faith.* It is of a character very different from the preceding, but of at least equal excellence. In the first part the preacher labours to convince the merely nominal and formal Christians, who ordinarily compose the mass of congregations, that they stand in need of the proposed scrutiny. In the second, the progress of the true penitent in real religion is described by means of a series of examinations. If our readers desire to see a thorough exposure of that unsound scheme of Christian doctrine which consists in the notion of a mitigated law, and which is adopted by thousands at this very moment in England, let them study the first division of this sermon. If they would then wish to trace the rise of genuine penitence, and of sincere and spiritual faith and love in the breast of the real Christian, let them attentively weigh the second. Both these topics are of the last importance, and are very commonly misapprehended; but they are treated by our venerable author with great wisdom and discrimination. He appears to us quite as much at home here, as in any of the various questions which he had previously considered. This sermon is, however, on the whole, perhaps more adapted for the closet than the pulpit. It is also less desultory than most of the others, and less deformed by transpositions. Our space does not permit us to attempt a selection of passages: we shall confine ourselves to a part of the peroration.

"Brethren, when I look on a congregation of such magnitude as this, and consider that in a very few years every one of us will be in eternity, I confess that I feel my mind deeply affected with thoughts of the invisible world, and the importance of spiritual things. The dismal sound of num-

berless passing-bells, announcing the departure of many from this world; the melancholy sight of graves and coffins; with 'Earth to earth! ashes to ashes! dust to dust!'—these things to the eye of wisdom appear, as they are, not imaginations, but realities: in spite of the world and its delusions, they demand attention, they arrest the judgment, and, for a moment at least, they moderate the passions. Yet what is there in all this affecting scenery, thus denoting the extinction of the body; what is there in the loss of friends, of health and beauty, and of all that is pleasant to the eye or that belongs to the pride of life, which ought to be compared with the loss of the soul in hell? 'There the worm dieth not, and the fire is not quenched.'

"Brethren, it is exceedingly useful to bring these realities often into the contemplation of our minds. For example, if both the preacher and his hearers would endeavour, this morning, to view their prospects of life in this world, and of eternity in the next, with the same seriousness with which we certainly shall view them at the Day of Judgment, there could be little doubt but that, on the one hand, I as a preacher of the everlasting Gospel should solemnly disclose to you the whole counsel of God: I should earnestly exhort you to 'examine yourselves, whether ye be in the faith;' I should warn you against all such subtleties and deceits as might prove your ruin; I should dare to keep back from you no good advice, however disagreeable to your feelings, or however liable to give offence. On the other hand, brethren, would you but realize to yourselves that great change, which is even at the door: would you preserve on your minds the impression of an eternal and immutable sentence just going to be passed; you would take no offence at the severe or harsh representations of the preacher—nay, even your curiosity would be repressed, so as to think little about the person who has exhorted you to self-examination: you would not be contented with loose conversations about him, or the truths he has delivered;—in a word, your attention would be mightily drawn to the consideration of your own state and condition before God; you would be apt to reflect that much may depend upon the use you shall make of the few inestimable moments that are left you. On the score of Gospel-advantages, it cannot be but that many who now hear me must be conscious of the great privileges they enjoy, and have long enjoyed; and it

is my duty to put them in mind that they serve a Master who will expect an account to be given of the talents and opportunities intrusted to their care and management." Vol. II. pp. 133—136.

The seventeenth discourse, on Rom. vii. 18, *I know that in me, (that is, in my flesh) dwelleth no good thing*, begins with vigour, and gives the promise of a discussion inferior to none in the volume; but it falls off, after about ten pages, in so extraordinary a manner as to excite the idea that we have the continuation designed for another text appended to the one before us. Whether this be so or not, the discourse, in its present state, ought by all means to have been suppressed. Still it abounds with fragments so excellent, that we the more regret the ruined state of the edifice to which they belonged. Let the following passages speak for themselves.

"Brethren, it is in religion, and the study of the Bible, precisely as in all other subjects,—the true meaning of the writer is to be collected by a strict attention to the times and circumstances under which his declarations are made. When St. Paul is exhorting his converts to a practical diligence, he calls forth their energetic exertions by the most powerful arguments that can be imagined. He tells the Corinthians there is a 'prize' to be obtained: 'So run,' says he, 'that ye may obtain.' And again, 'Every man that striveth for the mastery, is temperate in all things. I therefore so run, not as uncertainly . . . but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.'

"But when this very Apostle would impress distinctly on the minds of men the real condition of mankind, both as fallen depraved creatures, and as converted to God, by his grace in Christ Jesus, to serve him in good works all the days of their lives, he is most pointedly cautious in guarding them against mistakes: then he would have them know, that no labour or

exertion of their own could ever deliver them from their lost state; that state of condemnation in which they were born. There is, he tells them, that in their nature which would bring them into captivity to the law of sin: and though in the 'inward man,' by which term he denotes the condition of every true convert, there is a will to do good, even a delight in the law of God; yet so powerful, so active, and so harassing are the remains of the body of sin and of natural depravity, that this great and good man, this very favourite of Jesus, mourns over the struggle which is constantly taking place between the carnal and the spiritual principle throughout the whole course of the Christian's warfare in the present world." Vol. II. pp. 139, 140.

"Brethren, I know no part of holy Scripture so peculiarly adapted to correct and eradicate that erroneous and destructive high opinion of the natural powers of man, which prevails among many persons, as the whole history of the life of St. Paul. All the parts of his conduct taken together—his particular confessions, his lamentations, and his prayers—all conspire to convince a thinking student of the Bible of this great truth, which the Article of our Church most explicitly declares, that 'man is very far gone from original righteousness, and is inclined to evil;' and that without the preventing grace of God he can neither, in the first instance, begin to do good works, nor persevere in doing good without its co-operation, even when he has a good will.

"The example of so eminent a saint as St. Paul, together with his positive declaration as an inspired writer, who received his commission from Christ himself, one might have supposed abundantly sufficient to silence all objections, evasions, and subterfuges on this subject. But woful experience shews it not to be so. Still men go about to establish their own righteousness, and, like the Jews of old, do not submit to the righteousness of God. Men pretend to believe the Scriptures; but they do not cordially believe, with the Apostle in my text, that in their flesh 'dwelleth no good thing.' Men profess to be firmly attached to the Establishment; yet many do not believe our own Seventh Article of religion, 'That man is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit.' But you will observe, that this



opposition to true doctrine usually appears among those who are of a refined and speculative turn, and have never been exercised in the practical warfare of Christians. Men of this stamp are apt to indulge themselves in much vain conceit of the sufficiency of their natural powers;—and there is an important practical use to be made of their case; namely, that this their very opposition to the truth is in itself a strong argument of the existence of the natural ignorance and blindness against which they contend. It appears to me extremely plain, that nothing can account for this disbelief of the depravity of our nature, but the perverse operation of the depravity itself, which blinds the eyes and hardens the heart, and prevents a sincere reception of the great medicine of our nature.

“On the contrary, all those who have been strongly exercised in godliness, who have laid aside impediments, fought the good fight, and run the race for the prize set before them, have agreed and do agree in sentiment on this head, and express themselves with one voice, That amidst the numerous enemies with which they are beset—namely, their visible enemies in the world, and their invisible ones through the agency of Satan—there is none so dangerous and so active, none that calls for such incessant care and watchfulness, as their own evil heart: for, such are the remaining seeds of corruption in the very best of men, that they constantly need the grace of God: they need both preventing and co-operating grace, insomuch as that they do not find how to perform the good which in their enlightened judgment and will they cannot but approve.” Vol. II. pp. 144—146.

The resolution of Joshua, *As for me and my house, we will serve the Lord*, (Josh. xxiv. 15,) is the next subject in the volume. The topics treated of in the first and largest division of the discourse are thus recapitulated:—

“1. The nature, the meaning, and the extent of Joshua's holy resolution to ‘serve the Lord.’

“2. The necessity both of legal and of evangelical exhortation. The first produces humiliation, from a sense of guilt and of inability; and the second encourages penitent sinners, by promises of pardon and spiritual help to overcome sin.

“3. These exhortations of both kinds, legal and evangelical, are the more necessary because naturally we are extremely ignorant of these Gospel-remedies: all that we know either of the one or the other by nature, is very slight and imperfect.

“4. We are not only ignorant, but have false notions. The Pelagian notion of doing God service purely in our own strength, sticks very close to us by nature, and is very destructive.

“5. Yet we are not to run into the opposite extreme; and suppose we are not to use our faculties in the business of religion. This error is quite as mischievous as the former.

“6. The true Gospel-scheme answers every objection, and supplies every want. It is a scheme which could never have been invented by human skill. There is nothing like it in any book but the Bible. It brings glory to God and happiness to man.” Vol. II. p. 197.

The observations on the opposite errors of Pelagianism and Antinomianism are admirable.

“Mere human resolutions, made in the weakness of human nature, will never be efficient for the service of God; will never either subdue the bad passions of a carnal man, or implant in him holy affections. The mere supposition implies a doctrine that daily slays its thousands and its tens of thousands, a doctrine that suggests the groundless fancy that you can keep a part of the holy law of God, and that your observance of that part is the cause of the rest being forgiven you; a doctrine not the less dangerous because it is so much the belief of the multitude. Christ's flock is, and always was, ‘a little flock.’ Happy would it be were this Pelagian doctrine merely an error in speculation! whereas, in fact, it vitiates and defiles the very source of every practical Christian stream; and while it holds forth a plausible and delusive pretence to purity of principle, and to having entered, as it were, even into the holy of holies, it is found on examination not so much as to have passed the threshold of Christianity.

“How copious are the holy Scriptures in teaching the inability of man! ‘Without me,’ says the Divine Saviour, ‘we can do nothing.’ Then how remarkably explicit

is our own church on this head! 'We have no power,' says the Tenth Article, 'to do good works without the grace of Christ preventing us that we may have a good will, and working with us when we have that will.'

"Great and dangerous as is the Pelagian error of resting on human abilities and human performance, there is yet another, which, though by no means so common, is yet quite as mischievous, and as destructive of all true service of God,—the error of those who would maintain that, because the Saviour is described as a complete Saviour, and gives to his real servants the power both to will and to do his service, therefore there is in this business no place left for the exertion of our natural faculties. Whoever takes the matter thus, most grievously misapprehends the Gospel dispensation. For, always most carefully observe, that in that great change of heart called conversion of the soul, the Spirit of God makes use of our natural faculties, our faculties as men. He does not give new faculties, but new principles of action. He enlightens the darkened understanding; but it is still the understanding of a man on which the Divine operation takes place. And so it is with the will and affections: these, in the new creature, are placed on new objects; but they are nevertheless the will and affections of a man. And these, in the conversion of a sinner, are not to be dormant, but must be called forth into the most vigorous exercise." Vol. II. pp. 187—189.

The sermon, taken in the whole, is not amongst the most favourable specimens of our author's manner, though containing passages of very considerable power. But our contracting space forbids us to go on with farther quotations; nor is it necessary. We have said enough, we trust, to give our readers a fair view of the excellences and defects of these volumes, so far, at least, as any observations of ours, or any series of extracts, can accomplish that end. It may suffice to state, that the nineteenth and twentieth sermons are on 1 Cor. ii. 2, *For I determined not to know any thing among you, save Jesus Christ, and him crucified*; the twenty-first is on conformity to the

world, from Rom. xii. 2; the twenty-second, on the words of the dying Patriarch, *I have waited for thy salvation, O Lord*, Gen. xlix. 18; the twenty-fourth, on our Lord's rejoicing in spirit, Luke x. 21, 22; the twenty-fifth, on the character of Nehemiah, Neh. v. 15; and the last, which deserves particular notice, and is amongst the best in the whole work, from Luke ix. 26, *Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels*. From this discourse we shall give only a single extract, on a most important subject, and we particularly recommend it to the attention of our clerical readers.

"Those who frequent sick beds have often occasion to lament, even in the last hours of worldly men, that ignorance of the true way of salvation of which the holy Scriptures speak so largely. Men of the most cultivated understandings are found to know nothing of the way of the acceptance of a sinner with God by faith in the Saviour; nor of the renovation of heart by the Spirit. They have either carelessly passed over these important doctrines, or they have heard them explained with so mischievous a license of interpretation, that their departing souls are lulled into the most dangerous security.

"When you examine such candidates for eternity, often, very often, you can obtain no better answer than some vague, unfounded, obscure hopes that 'God will be merciful, and not extreme to mark what is done amiss; and that, in general, they trust they are as good as their neighbours:—that they never wished any person harm; that they have long practised a sincere obedience and are sorry, perhaps, for the many imprudences of their juvenile years.'

"If experience did not convince us that the thing continually happens, it might scarcely seem credible that any inhabitant of a Christian country should be on the edge of the grave in this dreadful state of ignorance. To humane and considerate persons, no scenes can be so distressing. Death stares a man in the face: he regrets the past;



he dreads the future : he would give the world for a little more time ; he entreats the physician to do his utmost, and he is most punctual in obeying his injunctions : he calls upon God with great earnestness to spare his life : he promises reformation of conduct ; and he really thinks, that, if his prayers are answered, the care of his salvation shall in future be the great business of his life. Too often all this is represented by profane persons as the effect of weak animal spirits, and of unreasonable and superstitious apprehensions ; whereas, in good truth, the trouble and anxiety of a careless sinner on the approach of death is the only reasonable fragment of his life.

"I have no satisfaction in describing to you the difficulties and perplexities of such a situation. Perhaps the bodily distemper does not permit much to be said to him ; perhaps his only apparent chance of recovery depends on tranquillity both of body and mind ; and perhaps there is danger of exciting much tumult of passion, affection or alarm, in opening to him his real condition. Then, possibly, the man has some suspicion that all is not well with him respecting eternity : he is not quite hardened ; he remembers, or the good Spirit of God suggests to him, some expressions of an instructive sermon or conversation : he is in confusion ; he is ashamed to speak out, and he needs a spiritual adviser. It may be he has been heard to pray in secret, and in penitent language ; and his physician ascribes a bad night, which he has had, to religious fears and scruples, and forbids the admission of any earnest and zealous clergyman. It may be the man is besieged by his own friends, who thwart his requests, and endeavour to quiet his conscience by speaking peace to him, when there is no peace ; by poisoning his mind with pharisaical reflections on the many good-natured actions he has done ; and by thus preventing a true peace of mind from growing out of a sound contrition for sin and a steady application to the Redeemer's merits.

"No man on earth, I acknowledge, knows how to give general directions respecting what is to be done in tremendous cases like these ; and therefore I attempt no such thing : but this I say, if a spiritual adviser be not entirely ashamed of his Saviour, and of his professional duty, there is now presented a very favourable opportunity for exhorting the relatives, the familiars, the friends, and attendants, of the sick man.

Christ. Observ. No. 230.

Now is the season for sowing good seed in many families, who in their prosperity would turn a deaf ear to all spiritual advice. Now is the time to attack deep-rooted prejudices, and vague notions concerning the natural goodness of the heart ; concerning humanity and kindness to fellow-creatures, the strength of passion, the mercy of God ; and, in short, a long train of misconceptions, all tending to puff up the vanity of man, and make him respectable in his own eyes ; all tending to lessen the severity and strictness of God's law, and to take away the necessity of the Redeemer's merits, and the assistance of his Spirit." Vol. II. pp. 439—443.

In offering a few remarks, in conclusion, we would first observe, that the testimony of a man like the late Dean of Carlisle, the successor to the chair of Newton, and in many respects one of the first men of his day, to the *characteristic truths of the Gospel of Christ*, is a circumstance of real importance. No person of the least candour can affect to undervalue the eminent powers of intellect which distinguished him ; and amidst the sad decline from the great principles of the Reformation, which has made the most unsound schemes of religion fashionable in our day, it is delightful to see such a mind as his bowing with child-like simplicity to the doctrines of the Cross, and laying again the old and too much forgotten foundations of "the Gospel of the grace of God."

This is the more important, because the *remarkable caution, and indeed abstinence, of the Dean on the tenets which are properly Calvinistic*, must add great force to his testimony. We have scarcely ever met with discourses more free from any thing like sectarianism. The vital truths of the total corruption of our nature, of justification by faith only, and of the regeneration and sanctification of our fallen nature by the blessed Spirit of God, form the broad and solid foundation on which he builds. The deep mysteries of the Divine purposes are wisely left in

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the obscurity in which the Scriptures have placed them, and are not made the topics of popular inculcation, or controversial discussion. Whatever view the Dean may have had of the probable import of the language of Scripture and of our church on these hidden depths; in his public instruction, he follows throughout the example both of Scripture and of the church, in not mingling his speculations on such incomprehensible points with the matters more directly and essentially connected with man's salvation.

This wise and discreet conduct appears to have arisen from a *vivid and penetrating conception of the importance of eternity and the value of the souls of men*. We earnestly propose to the imitation of the clergy the affectionate and affecting solemn manner of these discourses. The whole soul of the preacher is obviously occupied with one idea—the unspeakably awful nature of the work in which he is engaged. He is addressing immortal, but sinful and perishing, creatures, in the presence of their Saviour and Judge, and on the margin of the grave, which, if he cannot rouse them to consideration, will prove the threshold of that place of torment, where the worm dieth not, and the fire is not quenched, and from which there is no redemption.

In this lies the secret, as we suspect, of his having fixed so remarkably the attention of his hearers. We listen, because he is in earnest, and speaks to us with affectionate seriousness. The attention cannot flag under such appeals. Let ministers who are anxious to reach the hearts of their hearers, be persuaded to imitate this peculiarity in the sermons of the Dean of Carlisle. A cold discussion never can arouse the consciences of men. Formal criticisms, finely-adjusted periods, mere decorations of style, are lost on the mass of mankind. But let a deeply-seated affection express itself, and the heart of man is gained, and it

responds to every appeal which is made to it.

To guard this warmth from disorder, the preacher of the Gospel should further follow the example of our author *in thoroughly understanding the subject of which he treats*. It is impossible not to admire, in the volumes we have been reviewing, the luminous manner in which every topic is illustrated. The author completely understood his subject; he grasped it with a firm hand, and then he explained it and enforced it on his audience. And every minister who would succeed must do the same. No one can hope to preserve the attention of others by confused and obscure statements of questions only half comprehended: he must himself study the truths which he wishes to teach to others.

*Their adaptation to the particular state of his congregation* is a further excellency in these discourses, which must have contributed to the great end of exciting attention. Almost every variety of character likely to be found in such an assemblage is delineated, painted we had almost said, to the life. A diligent study of the Scriptures, a careful observation of the characters of men, and a vigilant attention to the operations of their own minds can alone supply ministers with the materials of such faithful portraits. And though they may not hope to attain the same skill in this respect which distinguished the Dean of Carlisle; still the more intimately acquainted they become with the springs of human conduct, the more familiar they are with men's business and bosoms, and the more they are able to discriminate the varying shades of character and motives in classes of persons who may yet, in many respects, resemble each other, the more likely are they to reach the conscience and affect the heart. Men are naturally interested when they observe their own lineaments accurately portrayed; and being obliged



to recognise the likeness, they may be led, by the grace of the blessed Spirit, to follow the course of the instructor who has so skilfully and faithfully exhibited it to their view.

*The constant and intimate union of the doctrinal and practical parts of religion* may again be properly mentioned as strongly recommending the sermons before us, and as contributing greatly to the interest they are calculated to excite. And the union of which we speak is not a confused, or inconsistent, or obscure mixture, but that natural and harmonious connexion and dependence of which the Scriptures never lose sight. Merely doctrinal discourses, however orthodox, and, abstractedly considered, however valuable, fail to move the affections. It is doctrine brought home to the heart, exhibited in its just relations, pressed as it bears upon our own happiness, traced in its operation, and displayed in its influence and effects on our sanctification, comfort, peace, and salvation, which really attracts and wins the hearer. Mysterious truths, crudely enforced, revolt the prejudiced, mislead the inquirer, and injure the sincere and humble Christian; while the same doctrines scripturally exhibited tend to soften the obdurate, to guide the young and inexperienced, and to nourish and edify the more advanced Christian. They then stand in sermons as they stand in Scripture—not theoretically deduced, or dogmatically marshalled as on the field of controversy, but clothed with the holy attributes, and surrounded by the influential motives, and leading on the spiritual affections, which give them so much both of their beauty and their force.

We mention only one more characteristic of the volumes before us, and that is *the high standard of conduct which they propose to the true Christian.*—The venerable author seems every where to entertain an elevated opinion of what the servant of Christ ought to be; of his holy

vocation; of his infinite obligations; of the constant necessity of vigilance and prayer; of the arduous work he has to achieve; of the strict example he should propose to others; and of the tender and simple-hearted piety he should cultivate himself. He appears also to have a vivid apprehension of the numerous enemies that surround him; of the inward corruption which he has to subdue; and of the unspeakable peril of stopping short or turning back in his Christian course;—while to the declining Christian who has become remiss and negligent, there is more said, and said pointedly, in these two volumes, than in most others which we know. The rule of Christian practice is not lowered in compliment to the prevailing manners or fashion of the day; but the sincere believer is called steadily to place before him the scriptural model of fervent love to the Saviour, humble reliance on His grace, unremitted communion with Him by His Spirit, and ceaseless dedication to His service in “all holy conversation and godliness.”

If we were asked in what light these sermons appear, as compared with those of the eminent brother of the Dean, we should perhaps say that they bear about the same relation to them as the *Continuation of the Ecclesiastical History* does to the preceding volumes. In the Dean's sermons, as in his portion of the History, there is more of powerful intellect and discriminating judgment; but less perhaps of that long exercised familiarity with the peculiar truths of Christianity which the habits of the elder brother, as the minister of a parish, insensibly communicated. In all great and essential truths, the two brothers agree. In originality and force of genius, in the able delineation of character, in his powers of argumentation and extent of knowledge, the Dean is undoubtedly superior. But in what may be called the experi-

mental details of religion, in describing the exercises of the mind under the influence of the doctrines of grace, Joseph Milner may be considered as having the advantage.—We should think the Dean's sermons better adapted for persons of intellect and education, as yet comparatively unacquainted with religious truths; and Joseph Milner's, for the great mass of persons already familiar with the doctrines of Scripture. The former takes the worldly man by the hand, addresses him with affection and earnestness, detects his fatal errors, and presses upon him the supreme importance of the Gospel of salvation. The latter speaks to hearers already accustomed to the language and the claims of truth, and commends that truth to their further attention and practice. They both fail in the orderly discussion of their subjects, and in attention to those most common rules of composition which are without doubt very

subservient to utility. They both excel in simplicity, force, originality, and faithfulness. It is to be remembered, however, that the sermons of Joseph Milner were edited with great care and during the life of his brother, and therefore with as little disadvantage as was possible. We need not again state the opposite circumstances which have attended the volumes of the venerable Dean. We will rather conclude with exciting our readers to bless God for both these eminent divines afforded in these latter days to his church, and with humbly imploring Him that a succession of such men may be raised up to espouse the cause for which they laboured, and to transmit to the latest posterity those great scriptural doctrines of the Reformation which their whole lives and writings, and more especially their joint labours in the Ecclesiastical History, tended so successfully to revive.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

PREPARING for publication:—Memoirs of Mr. Pitt, by the Bishop of Winchester;—The last Nine Years of the Reign of George II. by Horace Walpole, Earl of Orford, from the MSS. found sealed after his death, to be opened by the first Earl of Waldegrave who should become of age after the year 1800;—J. L. Burkhart's Travels in Syria and Mount Sinai;—The late Professor Dalzell's Lectures on Greek Literature, by J. Dalzell;—Voyage to the Polar Sea, by Captain Parry;—A History of the Quakers, by R. Southey;—An Account of New South Shetland, by Captain Rogers.

In the press:—The Vision of Judgment, a Poem, by R. Southey;—Life of Archbishop Bancroft, by Dr. D'Oyley;—Metrical Legends of Exalted Characters, by

Joanna Baillie;—The Works and Life of Professor Playfair;—The State of Science in France, by Dr. Granville;—Travels in Northern Africa, by Lieut. Lyon;—A Digest of the Various Readings of Hebrew MSS., and of the ancient Versions of the Old Testament, forming a Codex Criticus of the Hebrew Bible, with a Preliminary Essay, by the Rev. George Hamilton, A.M., Rector of Killermogh, in the Diocese of Ossory;—Mr. Dudley's work on the System of the Bible Society, which has been delayed by the severe and long continued illness of the author. It embraces a succinct review of the effects of the system, both direct and collateral; and the length to which it has, necessarily, extended renders an advance of price to Non-subscribers unavoidable;—Remarkable Providences; by Joseph Taylor, Author of the Instructive Pocket Companion, &c.;—The Articles of the Church of England, illustrated by Extracts from the Homilies, Nowell's



Catechism, Jewell's Apology, and the Liturgy, and confirmed by Passages of Scripture; by the Rev. W. Wilson.

*Oxford.*—The members of Jesus College, Oxford, have offered the following Prizes:—For the best Essay in the Welch language, on "the Advantages likely to accrue to the Principality from a national Biography," 20*l*.—For the best Translation into the Welch Language of the first of the Sermons on the Sacrament, by the Rev. John Jones, M. A. of Jesus College, Archdeacon of Merioneth, Bampton Lecturer for the present year, 10*l*.—For the best six Englynion on the words of Taliesin, "Cymru fu, Cymru fydd," 2*l*.—To the best Welsh Reader in Jesus College Chapel, 6*l*.—To the second best Welch Reader, 4*l*.

*Cambridge.*—Sir William Browne's Medals. The subjects for the present year are: For the Greek Ode, Ὀδὴ ἐπὶ τῇ Περσέϊ. For the Latin Ode, *Maria Scotorum Regina*. For the Epigram, Ἐπὶ τῇ ἀμὰ σπουδάζον. —Porson Prize: The passage for the present year is from Shakespear's *Othello*, Act I. Scene III. *Othello's* Apology, beginning with

"And till she comes, as truly as to heaven;"

And ending with

"Here comes the lady, let her witness it."

#### FRANCE.

*Royal Athenæum of Paris.*—The programme of the Royal Athenæum of Paris, for 1820, assumes that the Society is now in the thirty-sixth year of its establishment, under the successive names of Museum, Lyceum, and Athenæum. It has weathered all the storms of the Revolution, having never suspended its labours. From its sittings have issued a number of celebrated works, such as the *Course of Literature of La Harpe*, the *System of Chemical Knowledge of Fourcroy*, the *History of Italian Literature*, by Guigné, &c. besides daily Lectures on different branches of the Sciences. Under the name of Museum, Piatre de Rosier was its principal support; but in 1785, after his death, Monsieur (now Louis XVIII) assisted by characters of rank and talents, enlarged its plan, appropriated till then only to the Sciences. It then assumed the name of Lyceum.

#### ITALY.

Some new discoveries of great interest have been made in the Vatican Library by M. Mai, the principal librarian. In a Greek palimpseste manuscript (a manuscript in which the first writing has been effaced to make the parchment serve a second time) containing the Harangues of the orator Aristides, the learned librarian has discovered a part of the Extracts of Constantine Porphyrogenetus, belonging to the Chapters of Sentences, Harangues, Succession of Kings, Inventors of Things, and Sententious Answers. As the Byzantine Prince had made extracts from a multitude of historical and political works which have been long lost to the world, this discovery is considered to promise an ample harvest of gleanings. M. Mai announces, that he has discovered parts of the lost books of Polybius, Diodorus Siculus, and Dion Cassius, and fragments of Aristotle, of Ephorus, of Timeus, of Hyperides, and of Demetrius Phalereus. There are also some fragments of the Byzantine writers, such as Eunapius, Menander of Byzantium, Priseus, and Petrus Protector, historic authors of a very interesting period. Among the fragments of Polybius, there is one of the thirty-ninth book, in which he announces that the 40th and last was to treat of Chronology. In another palimpseste M. Mai has found a political treatise posterior to the time of Cicero, with many other Greek and Latin authors.

#### INDIA.

Major Latter, commanding in the hilly country east of Nepaul, states, that the unicorn, so long considered as a fabulous animal, actually exists at this moment in the interior of Thibet, where it is well known to the inhabitants. "This," he remarks, "is a very curious fact, and it may be necessary to mention how the circumstance became known to me. In a Thibetian manuscript, containing the names of different animals, which I procured the other day from the hills, the unicorn is classed under the head of those whose hoofs are divided: it is called the one-horned tso'po. Upon inquiring what kind of animal it was, to our astonishment the person who brought me the manuscript described exactly the unicorn of the ancients; saying that it was a native of the interior of Thibet, about the size of a tattoo, (a horse from twelve to thirteen hands high,) fierce, and extremely wild; seldom, if ever, caught alive, but frequently shot; and that the

flesh was used for food." "The person," Major Latter adds, "who gave me this information, has repeatedly seen these animals, and eaten the flesh of them. They go together in herds, like our wild buffaloes, and are very frequently to be met with on the borders of the great desert, about a month's journey from Lassa, in that part of the country inhabited by the wandering Tartars." This communication is accompanied by a drawing made by the messenger from recollection: it bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the

forehead, and a boar-shaped tail, like that of the "fera monoceros," described by Pliny.

#### NEW-HOLLAND.

In 1818, a printing press was set up in Hobart's-town, Van Dieman's Land, New Holland. The first book from this press is the history of a fugitive exile, named Michael How, who at the head of twenty-eight other runaways, disturbed the tranquillity of the colony for six years. We shall be glad to hear that works of a more improving kind are in demand.

### LIST OF NEW PUBLICATIONS.

#### THEOLOGY.

Dr. Chalmers's Christian and Civic Economy of Large Towns, Nos. V and VI. "On Clerical Patronage." price 2s. Published Quarterly.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy; by the Bishop of St. Davids. 8vo. 12s.

The Village Preacher; partly original, partly selected; by a Clergyman. Vol. I. 12mo. 5s.

Meditations on the Scriptures, chiefly addressed to young persons; by the Rev. Richd. Waland, A. M. 2 vols. 12mo. 8s.

Thoughts on the Essential Requisites for Church Communion, Baptism, and the Lord's Supper, as connected with Christian Missions; in Reply to the Rev. S. Greathead, F. A. S. 12mo. 5s.

Letters to a Young Clergyman; by Stephenson Macgill, D. D. 12mo. 6s.

Picturesque Piety; or Scripture Truths, illustrated by 48 Engravings; by the Rev. Isaac Taylor of Ongar. 2 vols. 6s.

The Book of Common Prayer, with Notes explanatory, practical, and historical; selected and arranged by the Right Rev. Richard Mant, D. D., Bishop of Kilaloe. 17. 16s. bds. medium, and 3/. 12s. on royal paper.

The Book of Common Prayer, in eight Languages. 4to. 2/. 10s.

#### MISCELLANEOUS.

Memoirs of his late Majesty George III., written with a View to the Progress of Religion, Civil and Religious Liberty, Benevolence and General Knowledge; by Thomas Wilson. 12mo.

Letters from the Havanna, by an offi-

cial British Resident; containing a Statistical Account of the Island of Cuba

Hindustan, and the adjacent Country; by Walter Hamilton, Esq. 2 vols. 4to. 4/. 14s. 6d.

A General History of the House of Guelf; by A. Halliday, M. D. 4to. 2/. 10s.

History of Seyd Said, Sultan of Muscat, with an Account of the Countries and People on the Shores of the Persian Gulf, particularly of the Wahabees; by Skaik Mansur. 12s.

Electricity and Galvanism; by John Curbbertson. 8vo. 12s.

Observations on the Use of Oxygen or Vital Air, in Diseases; by D. Hill. 7s. 6d.

An Inquiry into certain Errors relative to Insanity, and their Consequences, Physical, Moral, and Civil; by G. Burrows. 8vo. 8s.

The Influence of Civil Life, Sedentary Habits, and Intellectual Refinements on Human Health and Happiness. 3s. 6d.

Sacred Edict; containing Sixteen Maxims of the Emperor Kang-He, amplified by his Son, the Emperor Yoong-Ching, with a Paraphrase on the whole by a Mandarin. Translated from the Chinese original, and illustrated with Notes; by the Rev. Wm. Milne. 8vo. 7s. 6d.

The Changeable Magnetic Properties of Iron Bodies, and their Effects on Ships' Compasses; by P. Lecourt. 8vo. 4s. 6d.

Address of M. Hoene Wronski to the British Board of Longitude; from the French, by W. Gardiner. 8vo. 5s.

An English and Hindoostance Naval Dictionary of Technical Terms and Sea Phrases; with a short Grammar of the Hindoostance Language; by Capt. T. Roebuck. 12mo. 7s.



## RELIGIOUS INTELLIGENCE.

## SCOTTISH MISSIONARY SOCIETY.

THE Committee, in commencing their last Report, state, that though in their Mission in the wilds of Russian Tartary, they cannot exhibit any very decisive and splendid successes, they yet have it in their power to communicate many facts which seem to intimate that the way is gradually preparing for the entrance of Christian truth into those long desolated regions.

The Emperor of Russia continues to befriend the Mission at Karass; and the Missionaries are enabled to carry on their labours both in the colony and in the surrounding districts, without being exposed to any of the personal dangers, either from the plague or from the turbulence of the natives, with which in former years they have often been more than threatened. They had been diligently employed in embracing such opportunities as were presented to them, of conversing on the subject of Christianity with the natives; in making occasional excursions into the villages and steppes in the neighbourhood; in distributing copies of the Tartar New Testament, Psalms, and Tracts, to all by whom it was hoped they would be valued and perused; in attending to the education and religious instruction of the ransomed; and in superintending the secular affairs of the settlement. They write that, "there is a sensible diminution of the bitterness discovered by the natives, on having their attention directed to the truths of the Gospel. In former times, their eyes, the tone of their voice, and their every gesture, bespoke the existence of a bitter deep-rooted rancour, which, the moment it was touched, burst forth in angry words, and sometimes in rude behaviour. Now, however, the outward expressions of this spirit may be considered as a kind of exception to their general conduct towards us.—There is also a considerable partial abatement of the horror which the common people once felt at the idea of being counted *giaours*, or infidels, should they listen to us, and relinquish the religion of their countrymen."

At Astrachan the Missionaries, Messrs. Glen, Dickson, Mitchell, and M'Pherson, have continued the prosecution of the particular studies and duties connected with

their respective departments of labour. In the printing department, the following works have been executed: 5000 copies of the Orenburg Tartar Testament, from the first sheet as far as the sixth chapter of the Epistle to the Hebrews: 2000 of the Book of Genesis, in the Jagatai Tartar, being a revised edition of the MS. purchased by Dr. Pinkerton from the Karaite Jews at Bachcheserai; 1000 of a small school-book for the Orenburg Mission; and 500 of a Tartar catechism. The issues from the depositary for gratuitous distribution, besides 1477 copies of St. Matthew's Gospel, in the Orenburg dialect, sent to that station, have been 207 Tartar Testaments, 160 copies of the Psalms, 21 of St. Luke's Gospel, and 2020 Tracts, (including 950 of the Orenburg School-book,) all in Tartar; 80 of the Book of Genesis, in the Jagatai Tartar; 25 of the Gospels in Calmuck; and 105 Persic Testaments. Mr. Dickson is going on with his version of the Pentateuch in the Jagatai Tartar. He has likewise been engaged in collecting and arranging materials for a Vocabulary in the Tartar; and in turning the Karass Turkish Catechism into Tartar, and in translating the Assembly's Shorter Catechism, and Brown's small Catechism for Children, into the same language. The Pentateuch of the Turkish translation of the Old Testament discovered by Dr. Pinkerton, the printing of which was commenced at Berlin, and was afterwards continued and completed at Paris, having reached Astrachan, and being carefully examined by Mr. Dickson, is considered by him and his brother missionaries, as promising, on being "revised with judgment and care," to furnish a version of the Old Testament corresponding with the Karass version of the New.

Information had been received from Astrachan, respecting a very considerable number of Jews resident on the western shores of the Caspian, and to whom the Missionaries are extremely anxious that the Gospel should be sent. Some years ago, it was understood that several villages of these descendants of Abraham were to be found in the neighbourhood of Endery, in the country of the Kumak Tartars; but it was not till lately that the Missionaries learned, that, in the vicinity of Der-

bent and Shomaka alone, there are nearly 1000 families, who still profess to adhere to the Law of Moses exclusively. With the view of endeavouring to reach this people, as well as of paving the way for subsequent journeys among the Tartars in that part of Georgia and the north of Persia, the Missionaries at Astrachan agreed that an exploratory tour into those districts should be as soon as possible undertaken by Messrs. Glen and Dickson. It is proposed that they should meet at Mosdock, a town to the S. E. of Karass. Thence it is intended that they should penetrate into Daghestan, and the north of Persia, visiting the different towns on the west side of the Caspian Sea, among which are Endery, Terichi or Parghu, Derbent, Gilan, Shamacha, and Backu, obtaining as accurate information as possible regarding the state of the country and its inhabitants,—of the possibility and expediency of fixing missionary stations in these regions,—of the situation and tenets of the Jews who reside in the different towns, and examining, as minutely as may be, into all the different objects of interest presented to their view. From Baku, or some of the other towns on the Caspian, they can sail for Astrachan, if this voyage were judged preferable to returning by land. Two of the other Missionaries at Astrachan will probably be employed in an expedition nearer home—in the steppe between Astrachan and Kitzlar, including the Kumak Tartars. In the kingdom of Bokhara also, there are many Jews constantly resident, amounting, as is reported, to above a thousand families; who, though they generally speak the language of that kingdom, or of the countries from which they have emigrated, yet make use of no written character but the Hebrew, even when they write the language of the people among whom they live. This information the Missionaries received from one Baba, himself a Bucharian Jew, who first visited them about eighteen months ago, and last year, again, had several interviews with them, while passing through Astrachan, on his way homewards, after having spent the winter among his countrymen in Daghestan. He is extremely anxious to have copies of the Hebrew Bible sent to Bokhara. The London Society for the Conversion of the Jews have placed at the disposal of the Committee, 200 copies of the New Testament; 230 of the Prophets; with a quantity of Hebrew tracts, to be sent without delay from their depository at Odessa, directly to Astrachan.

The reports from the station at Oren-

burg contain no decisive results: but are in general of a hopeful kind. The convert Molanazar continues to give satisfactory evidence of his conversion being genuine. No communications of great importance had been received from the New Mission to the Crimea.

The Committee state, with deep regret, that the funds continue quite inadequate to their opening prospects of usefulness, and that the utmost efforts of the friends of the Society will be requisite to keep up their missionary establishments. For the year ending March 31, 1820, the receipts were 3314*l.* 7*s.* 5*d.*, and the payments 4599*l.* 11*s.* 11*d.*; leaving an excess of expenditure, amounting to 1285*l.* 4*s.* 6*d.*—which has not only exhausted the balance of 847*l.* 1*s.* 2*d.* with which the year began, but has rendered it necessary to have recourse to a loan.

#### MARYLAND PRAYER-BOOK AND HOMILY SOCIETY.

Since the organization of this Society in May, 1818, one thousand and fifty Prayer-books have been purchased at thirty-two cents each; of which number seven hundred and seventy-two have been gratuitously distributed.—There have been sold 359 copies at cost prices; and to an individual four at sixty-two and an half cents each.

Two thousand copies each, of the First, Second, and Fourth Homilies of the Church, have been printed as tracts by the Society; of which number seventy-five have been gratuitously distributed, and fourteen hundred sold.

The Managers remark; "Such is the short and simple record of our proceedings, during the first year of our institution; and although it will be perceived that we have done little in comparison with older associations of a similar nature, yet the hope is entertained, that considering our infant state, and the smallness of our funds, we have done as much as could have been reasonably expected, towards advancing the prosperity of the Episcopal Church, and extending the holy influence of the religion of Jesus Christ."

The operations of the Managers have been greatly restricted by the limited state of the funds, which are altogether inadequate to the immense field of usefulness which invites the benevolent exertions of this Society.



The Managers report, that some good has already been effected by its labours. They remark : " Many of the poor, who had before been prevented from joining in the public service, by the want of books, are now heard in our different churches, lifting up their voices in the assemblies of God's people, and audibly joining in acts of

confession, supplication, and praise. In some instances the Prayer-books distributed by this Society have been employed in leading family devotions in the habitations of the indigent, who, either from want of inclination or want of ability, had heretofore neglected the duty."

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

THE minister of finance, in presenting the estimates for the year 1821, stated that the expected receipts would considerably exceed the current expenses, and this without resorting to any parsimonious retrenchment in the different branches of the public service. The calculated produce of the taxes is eight hundred and eighty-eight millions of francs, and the expenditure eight hundred and eighty-two millions; leaving a surplus, which, added to the excess of receipt for 1819 and 1820, makes 29,000,000 of francs.

Another attempt has been made to alarm or injure the royal family by the explosion of a petard, or a small barrel of gunpowder, in the palace of the Tuileries, near the chamber of the king. There seems, however, as his majesty expresses it, in his speech to the peers, to have been " more of insolence than of danger in the project." A person, named Neveu, was arrested on suspicion, and on his way to prison made a virtual avowal of his guilt by committing suicide. Petards have also been exploded in various other places, particularly in the Rue St. Honoré, as the duc d'Angoulême was passing. The nature and object of these proceedings do not seem very clear. The opinion which appears to have obtained most credit in Paris ascribes the whole affair to the *trés-ultra* as they are called. They had seen the effect which was produced by the assassination of the duc de Berri, on the stability of the ministry. The alarm which it caused led to the removal of the duc de Cazes—a person exceedingly obnoxious to them, on account of the sincerity of his attachment to the charter and the general liberality of his political views; and they hoped, by creating a fresh alarm for the safety of the royal family, and an

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impression of the want of due vigilance and zeal in the ministry, to lead to some changes which would favour their return to power. Hence the explosions were evidently intended to frighten, not to injure. No one however, not even the king or the princes, fell into the snare; and when the *trés-ultra* in the chamber of deputies endeavoured to introduce into the address to the king, on that occasion, an expression reflecting on ministers, it was rejected: and the king, in replying, took care to speak of the fidelity of his ministers, by way of obviating every apprehension of distrust. Contemporaneously with the explosions, a complicated attempt was made, by means of forged orders of sale to a large amount, addressed to stockbrokers, to produce a sudden depression of the funds, which, had it succeeded, would naturally have increased the consternation. But the plot is said to have been discovered before it had led to any results. All this, we know not with what truth, is confidently affirmed to have been traced to the machinations of the *trés-ultra*. Whether the charge be true or false, they labour at present under the discredit of it; and, in consequence of this, the breach between them and their former allies, the more moderate *ultras*, has been widened, and the hands of ministers proportionably strengthened. But, after all, the whole affair seems to remain involved in mystery, as respects not only its origin but its objects.

### SPAIN.

A considerable degree of ferment seems still to prevail in this country. On the one hand, the royalist party, who are named " Defenders of the Faith," are supposed to be watching for a favourable opportunity to subvert the constitution. On the other, the democracy have not learned to employ with moderation the power of which they

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have become suddenly possessed, and they are liable to perpetual agitations. A tumult has taken place at Madrid; and the king's body guard having been called out to suppress it, several persons are said to have been killed and wounded. The exasperation excited by this circumstance was so great, that the king found it politic to yield to the popular clamour, and to disband his body-guard. We dread the occurrence of farther excesses, unless the Cortes should see the necessity of arming the executive authority with the means of maintaining effectually the public tranquillity. Great uncertainty still hangs over the state of the Spanish trans-atlantic provinces.

#### PORTUGAL.

The deputies of the extraordinary or provisional Cortes have met to organize a constitution. Their first proceeding has been to commit the executive power to a regency, elected from the members of their own body. A committee of five deputies has been appointed to draw up the outline of the new constitution.

#### NAPLES.

The affairs of Naples continue to rivet the attention of Europe; and, we are happy to say, have excited a deep interest in the British Parliament. The extraordinary "declaration" of the allied sovereigns at Troppau had led our government, on its appearance, to issue a circular dispatch to his majesty's missions at foreign courts, dated 19th of January, 1821, for the purpose of preventing an erroneous impression of his majesty's sentiments respecting the great points in discussion. The principles advanced in that declaration, the circular note observes, would be in direct repugnance to the fundamental laws of this country; they are such as cannot safely be admitted as a system of international law; and, in the hands of less beneficent monarchs than those who are the parties to it, they might lead to results fatal to the independence of nations. Such powers, it is distinctly stated, cannot be assumed by the allied courts, without either attributing to themselves a supremacy incompatible with the rights of other states; or, even if other states should accede to this assumption, without leading to many very serious inconveniences.—So much for our clear re-

probation of the principle on which the declaration of Troppau is founded.—With respect to the particular case of Naples, strong disapprobation is expressed of the *mode* of the Revolution, which, however, is said not to be such as to justify the interference of this country; and a large admission is made of the right to interfere which other states may possess, with a view to their own security, provided they have no view to their own aggrandizement. The assumption of such right, however, is regarded as only to be justified by the strongest necessity, and not to be applicable indiscriminately to all revolutionary movements;—as, in fact, only an exception to general principles, growing out of the special circumstances of the case. As for the expectation expressed in the declaration of the allied sovereigns, that the court of London would assent to the measures proposed to be taken with respect to Naples, since these measures, it is alleged, are founded on existing treaties; that court, lord Castlereagh declares, not only withholds its assent, but protests against any such construction being put upon the treaties in question, having always maintained the negative of that proposition.

The opposition party in parliament, conceiving that the above circular did not reprobate in sufficiently strong terms, the course of interference which has been pursued by the allied sovereigns with respect to Naples, have moved several questions on the subject, in both houses of Parliament, which have given rise to animated debates; and it is with the utmost satisfaction we remark, that no member of either house has undertaken to defend the conduct of Austria and her allies. The utmost that has been said, even by ministers, is, that we ought not to prejudge Austria, as she may have a case to produce sufficient to justify her aggression; and until we know all the circumstances of danger in which she has been placed by the incendiary measures of the Carbonari, it is premature to pronounce upon her a harsh judgment. The warmest friends of ministers, however, not in office, have not hesitated to stigmatize the conduct of that power as a violent and unjust encroachment on the rights of independent states; and as endangering the liberties of every nation of Europe, and of Great



Britain among the rest. It was most gratifying to hear, on the evening of the 20th instant, in the House of Commons, the representatives of all the varying shades of political opinion—such as Mr. Stuart Wortley, the Honourable Mr. Ward, Mr. Wilberforce, &c.—concurring heartily with Mr. Tierney, Mr. Brougham, and Sir James Macintosh, in reprobating the attempt to control the movements of free and independent states; and even ministers going as far as, perhaps, it was prudent for them to go in the same direction. Very strong remonstrances on their part, or even a very decisive condemnation of the particular measures resorted to (the propriety of which, in any case, must depend on a full knowledge of all circumstances,) might not be advisable, unless we were prepared to back our remonstrances by warlike demonstrations. And even those who feel most forcibly the unjust and unjustifiable nature of the present proceedings of the allied sovereigns would admit, that so to interfere, for the protection of Naples, would be to compromise the vital interests of the British empire — The steps which our government have taken, together with the undisguised expression of public feeling which our parliamentary debates have called forth, will not, however, we trust, be without a very considerable effect on the conferences at Laybach. We are even sanguine enough to hope, that they may yet make a sufficiently powerful impression to avert the tide of war which is flowing towards the South of Italy. We have hitherto no certain tidings that the Austrian armies (amounting, it is said, to 100,000 men) have yet crossed the Po. The opponents of ministers in Parliament affirm, indeed, that the professed neutrality of our government, has, in fact, been a manifest partiality towards the projects of Austria; and, that to have fulfilled the high obligations imposed upon them by the commanding position we hold among the powers of Europe, their remonstrances should have been both earlier in point of time, and much more energetic. On this point we have at present no means of judging. We can have no doubt, however, that our government is too strongly impressed with a sense of the evils which may eventually be produced by rekindling the flames of war in Europe, or even by the bloodless occupation of the Neapolitan territory by Austrian troops, not to desire and to labour most strenuously to avert them. And it is on this conviction that our hope, of still

witnessing a beneficial result from the mediatory efforts of this country, is built. May it please Providence to realize that hope, and to avert the impending horrors of a fresh war, the extent and issue of which no human sagacity can foresee!

#### DOMESTIC.

The affair of the Queen has been brought before Parliament in several different forms, and always with nearly the same issue. We mentioned, in a Postscript to our last number, the result of a motion for pronouncing that the exclusion of the Queen's name from the liturgy was ill-advised and inexpedient. A more direct motion of censure, for the general conduct of ministers respecting her Majesty, was brought forward by the Marquis of Tavistock, on the 5th of February, and debated during that and the succeeding evening at great length, and with much warmth. In the course of the debate, several of the members, who usually vote with ministers, admitted the inexpediency of some of the steps that had been taken by them, and especially the exclusion of her name from the liturgy in the first instance; but they argued, at the same time, that the errors that had been committed, did not form a sufficient ground on which to vote the dismissal of the present administration, which must be the effect of the proposed vote, if adopted; and that the case itself was so delicate and difficult as to render partial errors excusable. The conduct of the Queen, since her arrival in this country, appeared to be regarded by numbers as furnishing the strongest reason why no step should be taken by Parliament that might give her, and the dangerous party with which she appeared to have too much identified herself, a triumph that would be used for the most factious purposes. On the division, there appeared a majority of 146 against the motion, in a very full house.

Another motion was brought forward on the 13th of February, by Mr. John Smith, to this effect: "That the house having taken into consideration the fact of the Queen's name not being inserted in the liturgy, and also the numerous petitions on that subject, is of opinion, that under all the circumstances, her Majesty's name should be inserted in the collects and liturgy of the church; and that such a measure would greatly tend to remove the discontents existing on that subject." The moderation of this proposition induced many members to give it their support, who had

not supported Lord Tavistock's motion. Among others, Mr. Wilberforce, who spoke on the occasion, contended, that although there were no just grounds on which, looking to the whole of their conduct, it would be just to condemn ministers, their situation being one of great difficulty, and their errors being merely errors of judgment; and although the Queen's conduct since her return had been no less dishonourable to herself than injurious to the country, yet he was disposed to vote for restoring her name to the liturgy, not as conferring a mark of favour upon her, but in deference to the wishes of the nation, and above all for the sake of peace. While the present heats continued, they tended to introduce party feelings into the services of the church; to pollute the atmosphere of love and peace, which should surround the altar, with hatred and dissension; and to alienate the affections of the people from the establishment. Mr. Wilberforce particularly lamented that the day of sacred rest, when men were called to forget all vulgar cares, and to dismiss from their minds the animosities which disturb the course of human life, should be broken in upon by feelings of political rancour and discontent. He voted for the proposed measure, because it was healing and pacific, and because it would prevent many well meaning persons from becoming the dupes and instruments of the disaffected and designing.—Mr. Peel, Mr. Stuart Wortley, and Sir Thomas Acland, while they agreed in their disapprobation of some things in the conduct of ministers towards the Queen, and especially in their original exclusion of her name from the liturgy, took a contrary view of the subject. Sir Thomas Acland urged, that if this motion were carried, it must be followed up by a motion for the

grant of a royal palace, and for the coronation of the Queen, and that gentlemen would be bound in consistency to introduce to her presence the female branches of their families. For his part, he could not concur in a vote which would have the effect of placing the Queen at the head of female society in England. The original omission of her name, indeed, he regarded as inexpedient and unjustifiable; still, however, considering what had been her conduct since, he could not vote for its insertion. It was due to the female virtue of the country, not to require that homage to be paid to her Majesty to which he wished he could say she was entitled. The motion was rejected by a majority of 120, in a house consisting of 476 members.

Here the matter at present rests. Ministers have proposed a provision of 50,000*l.* per annum to her majesty, which has been agreed to by both Houses of Parliament; but the Queen has announced her intention of declining to accept any allowance till her name shall be restored to the Liturgy. It is impossible to deny to her this right of refusal, but we apprehend that she will discover some good reason for changing her purpose; for if she indulges the hope that her partisans will support her in this punctilious act of self-denial, by a subscription sufficiently large to render her acceptance of the bounty of Parliament unnecessary, she will most surely be disappointed.

A variety of other subjects have been brought before Parliament, which we cannot enter upon at present. We hope that the topic of the Queen will now give place to others of more intrinsic importance, connected with the political, commercial, and moral interests of the community.

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## ANSWERS TO CORRESPONDENTS.

JUVENIS; EUANTHES; J. H.; CLERUS; L. P. A.; R. B.; C. P. N. W.; A CONSTANT READER; J. P.; W. V.; ΠΙΣΙΣ; CLEMENS; and two or three communications, without signature, are under consideration.

G. M. 940 has been received.

We are requested to state, that the half of a bank post-bill, No. 1740, for 100*l.* has been received by the British and Foreign Bible Society.

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## ERRATUM.

In last No. p. 51, col. 2, *for sixth, read fifth.*